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THE TEACHINGS OF LORD MAHĀVĪRA [ŚRĪ-MAHĀVĪRA-VACANĀMṚTAM]

COMPILED BY

Pandit Dhirajlāl Shāh
Śatāvadhānī, Ganita-Dinamanī etc.

Translated into English by

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Foreword

BY

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Publisher NARENDRAKUMAR D SHAH

**For Sri Mahavira Vacanamrita Pracara-
Samiti Bombay**

**Ladhabhai Gunpat Building Chinchbunder
Bombay 9**

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1967

**Printer Shri D V AMBEKAR Aryabhushan Press
915 1 Shiva nagar Poona 4**





Lord Mahāvīra

Publisher s Note

It gives us great pleasure indeed to place before the public the English version of Sri Mahavira Vacana mrtam The work has been already edited and published with Gujarati and Hindi translations by Satavdhami Pandit Shri Dhirajlal Shah

It was however decided to include only a select number of Gathas in the English version and the work of selection was entrusted to a committee consisting of Pandit Shri Dhirajlal Shah Shri Fatehchand Zaverbhai Shah Shri Mansukhlal T Mehta Shri Pranjivan H Gandhi and Shri Ramnikchand M Zaveri It was our great good fortune that the committee secured valuable advice and guidance from Parama Pujya Ācarya Sri Vijayadharma Dhurandhar Sur shwarji Maharaj

A soon as a careful selection of *gathas* was completed the work of translating them was entrusted to Prof N V Vaidya M A a learned scholar and Professor of Ardhamagadhi Fergusson College Poona We are also grateful to Dr S M Katre M A Ph D an eminent scholar in the field of Oriental studies and Director of the Deccan College Post Graduate and Research Institute Poona for writing a Foreword to this useful publication We feel happy and proud for the co operation of these two learned scholars who spared time inspite of pressing work and other major commitments We extend our sincerest thanks to both these scholars

This publication is the result of the collection of Rs 875625 made at the time of the celebrations of *Jinabhakti Mahotsava* in 1964

We take this opportunity to thank the members of the Committee, and all those who offered us their unstinted co-operation.

As decided earlier, we will shortly arrange to send this publication free to learned scholars in India and abroad.

Jayant Mahal
Churchgate, D Road }
Bombay 1
12-5-67.

Ramanlal N. Parikh
Chairman
Śrī Mahāvira Vacanāmṛta
Pracāra Samiti.

PREFACE

It is now an accepted fact that Mahāvīra was a senior contemporary of Gautama Buddha and that Pārśvanātha, the twenty-third Tīrthaṃkara, must have preceded him by about two hundred and fifty years. It is thus obvious, that Jainism must have been a living faith even before the times of Pārśvanātha. We must be grateful to the inspiring and pioneering efforts of eminent scholars like Buhler, Jacobi, Winternitz, Dr. Bhandarkar and others, for removing many misconceptions, which were more or less due to the fact that Western Scholars were first attracted by Buddhism, and when they found a close similarity and affinity between the two, they concluded that Jainism must have been an offshoot of Buddhism.

It is, however, very distressing and disheartening that Jainology is not yet receiving its proper place in the courses of curriculum of our Universities. Of course with the emphasis now on Technical and Scientific education, this is bound to happen. But at least for those who study Sanskrit and profess to be Indologists, a knowledge of Prakrits, like Pali, Ardhamāgadhī and Apabhramśa should be regarded as *sine qua non*. The study of Prakrits and Apabhramśa is also very essential for a thorough knowledge and understanding of the most of the regional languages of our country.

From my own experience as a teacher of Ardhamāgadhī and Jain Philosophy, one of the most serious impediments in the study of the subject is the paucity of well-edited Texts, including Translations, Notes and Introductions, and other material like Dictionaries,

History of the Prakrit Literature etc. Then, there are hardly any Scholarships and Prizes in the Colleges and Universities for this particular subject, the only notable exception being the one Scholarship instituted long ago in the Bombay University at the Intermediate Arts Examination.

I, therefore, take this opportunity of making an earnest request and fervent appeal to the Jain community—which is one of the most enlightened, religious-minded and well-to-do communities in India—to remedy this state of affairs. I have, during the course of my teaching career, approached a number of individuals as well as Institutions and organisations, but I am constrained to confess that I have not succeeded in my efforts.

‘Śrī Mahāvīravacanāmṛtam’ is a modest attempt to place before the English-reading public, a small compendium or a general outline of the Teachings of Lord Mahāvīra, culled from the Jain Āgama or canonical texts. Shri Dhurajlal Shah has already published this work with Hindi and Gujarati translations. When he approached me with a request that I should undertake to edit the English version of the same, I accepted his suggestion most willingly. But it should be noted that this is not a translation of the Hindi Edition.

I have made liberal use of the works of H. Jacobi (S. B. E.), Dr. P. L. Vaidya, Prof. K. V. Abhyankar, Prof. N. G. Suru, Dr. A. N. Upadhye, and other scholars, as well as the commentarial material on various texts. My grateful thanks to all of them.

I am deeply indebted to Dr. S. M. Katre, for having consented to write a Foreword to this work. Saddled as he is with the gigantic work of the Great Sanskrit Dictionary, it was really very kind of him

to have spared some time for me. On behalf of myself and the committee, I offer him our grateful thanks.

I am also grateful to the committee, and to Shri Dhirajlal Shah particularly, for having given me this opportunity to associate myself in this worthy cause of the spread of Jainology. I shall feel amply rewarded if this modest effort will be of some use in the proper understanding and appraisal of Jainism.

Lastly, I would like to conclude with the words of Acārya Śrī Haribhadrasūri —

पक्षपातो न मे वीरे न द्वेषः कपिलादिषु ।

युक्तिमद् वचनं यत् स्यात्तस्य कार्यः परिग्रहः ॥

I have no predilection for the words of (Mahā) Vīra, nor do I despise (the views of) Kapila and the rest. The words (views) which appeal to reason—they alone should be accepted

Fergusson College,
Poona 4
Śrī Mahāvīra Jayantī,
April 1967.

}

N. V. Vaidya

FOREWORD

In a significant statement the Vedic seer expresses his view about Truth being one, but defined in various shades and colours by the initiated. It is indeed in this sense that the great religious teachers of India have revived the original significance of the eternal Aryan tradition whenever it was in the danger of losing its moorings. In this recurring pattern of revitalisation and revivification Bhagavān Mahāvira, a senior contemporary of Bhagavān Buddha, has contributed in a unique manner. Like his contemporary Bhagavān Buddha, Bhagavān Mahāvira spoke to the people in their own tongues and not in a sacerdotal medium which had become the sole means of communication in meaningless religious rites and rituals. Buddhism spread outside India carrying its message to distant Thailand, Burma and Ceylon through the medium of Pali and in Central Asia through a special medium which Professor Edgerton has designated Buddhist Hybrid Sanskrit and a host of dialects which are related to the Indo European family of languages beginning with Tocharian and Old Iranian. The tradition represented by Bhagavān Mahāvira, however, found expression within the subcontinent itself, first revitalising the literature and arts of peninsular India, the earliest representative literature in Tamil and other Dravidian languages stem from the inspiration which is drawn directly from the teachings of Mahāvira. The languages or dialects of the people which became the medium of communication fashioned by the teachings of Mahāvira constitute, in northern India, the major group of Middle and Modern Indo Aryan languages, while the earliest efflorescence in Dravidian owes its origin to the inspiration and teachings of

Mahāvīra. It is in this sense that the spirit of Bhagavān Mahāvīra survives in this subcontinent, apart from the art and culture monuments which testify to the living touch of the Master.

The teachings of the Lord, preserved in the Jaina canon, have been elaborated later in Prakrit, and to a greater extent in later Sanskrit literature. Having their origin in the common languages, with the rise of the great empires, Sanskrit also became a regular vehicle of expression, and corresponding to Buddhist Hybrid Sanskrit, we have also a Jain Hybrid Sanskrit which is the nearest approach to spoken Sanskrit untrammelled by the prescriptive restrictions of scholastic grammars. But it is primarily in Ardhamāgadhī that the original teachings have been faithfully preserved and transmitted. Like Pali and Sanskrit, Ardhamāgadhī and other Middle Indo-Aryan languages in which many of these teachings are preserved, are ordinarily beyond the reach of those who have not made a special study of these languages. Though structurally these are simpler than Sanskrit, their study involves a special effort less strenuous than that required for Sanskrit, but along with the slow disappearance of this language from the school curriculum these also are on the verge of loss, to the great detriment for the development of our national languages. It is particularly in this context that a selection of the gems of such teachings culled from many parts of the Canon and presented neatly in a subject-wise arranged group with English translation may be regarded as a welcome contribution not only to Indian literature, but also to world literature. The significant fact that English here functions as a link world language to bring the message of Bhagavān Mahāvīra both to people in India and outside is an indication of the place it has carved for itself in the

community of nations. It is, therefore, appropriate that a selection of the salient teachings of the Master should be available to any world citizen both in its original garb and in its new dress, designed to illumine the dark corners of our intellect and spirit and take us on the true path at a time when our scientific and technical advances have taken us to the very brink of self-destruction. The teachings adumbrated in this selection indicate the manner in which we first reform ourselves in order that the world order itself may be changed towards a saner and more tolerant way of life, through self-abnegation we may realise our true Self and thus revitalise the physical and material consciousness of the world. The appearance of this selection in its present form is timely and let me hope that the message it contains will reach every nook and corner of this earth for it is noble and timeless and the greatest of men have practised it and achieved miracles of transformation. In our own time the father of our nation, Mahatma Gandhi, has demonstrated in his life and teachings the force of truth which lives in this teaching and revitalised this country. But more needs to be done if the world is to be saved from the Frankenstein that our science and technology have created; we have lost our souls and have to rediscover the Truth which lives embedded in us, the way of life indicated by these scintillating verses will unfold that kingdom of heaven which must be established here and now in this world. I am sure that the publication of such a collection will greatly assist a citizen of the world to be a true world citizen and discover the Truth within himself.

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Abbreviations

अव०	अवचुरि
आचा०	आचाराङ्गसूत्र (आगमोदयसमिति)
उ० OR उत्त०	उत्तराध्ययनसूत्र Ed. by Prof. R. D. Vadekar & Prof. N. V. Vaidya, Poona
औ०	औपपातिकसूत्र Ed. by Prof. N. G. Suru, Poona
जीवा०	जीवाजीवाभिगमप्रतिपत्तिसूत्र (आगमोदयसमिति)
दश०	दशवैकालिकसूत्र Ed. by Prof. K. V. Abhyankar, Poona
चू०	चूर्णि OR चूलिका
दशा०	दशाशुतस्कन्धसूत्र (आगमोदयसमिति)
नाया०	नायायम्भकदाओ Ed. by N. V. Vaidya, Poona
प्र०	प्रश्नव्याकरणसूत्र (आगमोदयसमिति)
प्रज्ञा०	प्रज्ञापनासूत्र (" ")
भग०	भगवतीसूत्र (" ")
भग०	भगवद्गीता
सम०	समवायाङ्गसूत्र (आगमोदयसमिति)
सूत्र०	सूत्रकृताङ्गसूत्र (श्रीगोडीपार्श्वजैनप्रस्थाला Bombay)
स्थानाङ्ग०	स्थानाङ्गसूत्र (आगमोदयसमिति)

Exp. It has already been explained above that the world consists of living beings and non-living substances i.e. matter. There are, in all, six fundamental substances in this world; five of them are non-sentient, and one only is living or sentient. The living or sentient comes last simply because numerically the non-sentient substances are more in number.

The five non-sentient substances are as follows :—

- (1) Dharma or Dharmāstikāya
- (2) Adharma or Adharmāstikāya
- (3) Ākāśa or Ākāśāstikāya
- (4) Kāla or Time
- (5) Pudgala or Pudgalāstikāya : Matter.

It should be noted that the terms Dharma and Adharma have a peculiar significance in Jain metaphysics. Ordinarily the terms Dharma and Adharma stand for merit and demerit i.e. Punya and Pāpa in other systems of philosophy, but here they mean the fulcrum of motion and rest respectively; something that allows things to remain in motion or facilitates motion, and rest or inertia.

Out of these six substances, the five are said to be Astikāyas, because these substances comprise of, or possess spatial units, while Kāla is one without any spatial units. It is one—indivisible—unit, and hence it is not an Astikāya.

These six substances are said to be eternal and everlasting, i.e. they are not created by any outside

Viśva – Tantra : Cosmogony**The Universe**

जीवा चेव अजीवा य एस लोण विद्याहिण ।

अजीवदेसमागासे अलोण से विद्याहिण ॥ १ ॥

(उ० 36.2)

1. The World (Loka) is said to be that which consists of living beings as well as non-living substances (matter). But that wherein only a part of the non-living things, viz. Ākāśa or space exists, is called Non-world (Aloka).

Exp. This Universe of ours is divided into two parts: (1) Loka or World, and (2) Aloka or Non-world. The world is pervaded with Jīva i. e. living or sentient beings, as well as Ajīva i. e. non-living substances, or matter. The Aloka or the Non-world consists entirely of Ākāśa or space and nothing else.

धम्मो अहम्मो आगासं कालो पुग्गलजंतवो ।

एस लोको ति पचत्तो जिणेहि वरदंसिहि ॥ १ ॥

(उ० 28-7)

2. The Omniscient Jinas have laid down that the world is made up of Dharma, Adharma, Space, Time, Matter, and Souls (living beings).

agency or any Creator, nor are they liable to be completely destroyed. Of course they are liable to change or mutation. And hence it is that the universe, though eternal or permanent, still does undergo change or evolution.

It is remarkable and noteworthy that at a time when a Personal Creator, endowed with omniscience, omnipotence, and omnipresence was held responsible for the creation of the universe, Lord Mahāvīra advanced such a bold, startling, and at the same time a scientific thesis.

धम्मो अहम्मो आगासं द्दवं शक्किमहिं ।
अणंताणि यं द्दवाणि कालो पुगलजंतवो ॥ ३ ॥

(३० 288)

3. Dharma, Adharma, and Space are each of them said to be one (indivisible) substance only; but Time Matter and Souls are an infinite number of substances.

Exp. The substance Dharma pervades the whole world in one undivided or continuous form, and hence it is one. Though we can, intellectually, divide it into parts, in reality it is not capable of being divided into different parts. The same holds good for the substance Adharma also. But Kāla (time), Matter and the Souls,—these three are infinite in number, with the result that these substances cannot be enumerated or counted, i. e. they are innumerable or infinite. But it should be borne in mind here, that normally the philosophers name all those things

which cannot be (humanly or physically) counted, i.e. which are असंख्यत—countless or innumerable,—as infinite. But the Jain seers of yore have subdivided this category of innumerables under two heads : viz. (i) असंख्यत and (ii) अनन्त. The latter sub-division far too exceeds the former.

गदलकखणो उ धम्मो अहम्मो ठाणलकखणो ।
आयणं सव्वद्वरणं नहं ओगाहलकखणं ॥ ४ ॥

(उ० 28-9)

4 The characteristic (mark) of Dharma is motion, that of Adharma is immobility or stationariness, and that of space (Ākāśa), — which is the receptacle for all the other substances,—is to make room (for everything in the world).

Exp. In order to understand thoroughly every individual substance, we must be conversant with its distinguishing or characteristic features. Hence the definitions and the enumeration of the individual characteristics of each of the substances are enumerated here .—

Dharma-dravya :—This substance is characterised by motion. In other words, it is this substance which enables or facilitates movement in all the other substances, sentient or non-sentient, or which are mobile (त्रय), i.e. which can move *at their own will*. A question may arise, viz., if a substance moves of its own free will, where is the necessity to postulate or imagine the aid of another substance for its motion ?

The answer is, just as the fish, though endowed with an innate or natural faculty of swimming, cannot swim in the absence of water, even so, animate or inanimate substances, though possessing the faculty or power of motion, cannot use that power without the aid or presence of this substance, viz. Dharma (the fulcrum of motion). Even modern science has proved that any object that moves in space (Ākāśa) can do so only with the help of ether. (Scientists are not unanimous regarding the exact nature of ether, but there is every reason to believe, that they are tending towards the acceptance of the substance of Dharma gradually).

Adharma-dravya.—This is characterised by immobility or stationariness. In other words, those sentient or non-sentient substances that remain stationary or immobile of their own accord, can do so only with the help of this substance; e.g. though a human being has the power or faculty to remain stationary or immobile, still he needs the presence of a chair, a bed or a seat. Or just as a traveller, when he wants to rest, seeks a shelter, or the shade of a tree.

Dharma and Adharma pervade only the world (and not the Aloka). And so, mobility and immobility, on the part of any sentient or non-sentient substance is possible only in the Loka or world, and not beyond it, i.e. in the Aloka—outer space, or non-world.

Ākāśa-dravya:—The characteristic trait of this substance is to give room. In other words, it makes room within itself for all the substances in the world. And that is why all the objects in the world, mobile or immobile, are contained in the Ākāśa. That portion of the Ākāśa (space), which pervades the world, is termed as Lokākāśa (space), and that which is beyond or outside the world (Loka), is termed as Alokākāśa or outer space.

To sum up : Dharma-dravya is the principle or medium of motion; Adharma is the principle or medium of rest; and Ākāśa or Space, — giving room.

वत्तणालक्खणो कालो जीवो उवओगलक्खणो ।
नाणेणं दंसणेणं च सुहेण य इहेण य ॥ ५ ॥

(उ० 28-10)

5. The characteristic of Time is duration (वर्तना) or modification or revolving; that of Soul — the realisation (उपयोग) or consciousness of knowledge, perception, happiness, and misery.

Exp. Time has, as its characteristic, duration, continuance or modification. If we wish to ascertain the duration or modification of any object in this world, we can do so only by reference to, or *in relation to* Time; e.g. we say 'This thing exists'; 'This thing was'; or 'This thing will be'; — all these forms of speech are only in relation to the time-factor, or time-element.

It should also be borne in mind, that when we refer to any action, change, or modification, the primary factor, or the main cause is (the element of) Time. No action or modification can take place, in this world, without the aid or presence of Time. Every small or great action, every change or modification presupposes the presence of Time; e.g. visiting a saint, or going to the theatre, reading books, and the very process of human existence, — conception, birth, childhood, youth, and age, — all these are based on Time. Time is a substance without corporeal form (*Amūrta*). And that is why it cannot be perceived or touched. In reality, Time is indivisible and one whole unit. But conventionally, and for our daily convenience, it has been divided into the following units in the Jain scriptures .—

- | | |
|--|-------------------------------|
| (1) The smallest or indivisible
unit of time | ... 1 Samaya. |
| (2) Countless or innumerable
Samayas | ... 1 Āvalikā |
| (3) Numerous (lit. counted
i.e. countable) Āvalikās | ... 1 Śwāsa (one
breath) |
| (4) Two Śwāsas (breaths) | ... 1 Prāṇa |
| (5) Seven Prāṇas | ... 1 Stoka |
| (6) Seven Stokas | ... 1 Lava |
| (7) Seventy-seven Lavas | ... 1 Muhūrta |

(8) Thirty Muhūrtas	... 1 Day (Twenty-four hours)
(9) Fifteen days	... 1 Pakṣa
(10) Two Pakṣas (fortnights)	... 1 Month
(11) Two months	... 1 Season
(12) Three seasons	... 1 Ayana
(13) Two Ayanas	... 1 Samvatsara or Year.
(14) Hundred years	... 1 Century
(15) Ten centuries	... 1000 Years
(16) Eighty-four hundred thousand years	... 1 Pūrvāṅga
(17) Eighty-four lak pūrvāngas	... 1 Pūrva.

(Thus one Pūrva consists of 70560000000000 years)

The ancient seers have calculated figures even beyond these. But as figures are of no avail in calculating and arriving at those figures, they have resorted to उपमान, or certain formulae or comparisons. Thus, if you have a well, one yojana (eight miles), in length, one yojana in breadth (circumference), and one yojana deep, and fill it with extremely fine human hair and press them down in such a manner that even if an army were to march over it, the hair would not go down; and then if you were to empty that well by taking out one piece of hair at an interval of hundred years, then the time required to empty

the well constitutes one Palyopamā. Ten crores into ten crores of Palyopamās constitute one Sāgaropamā. Twenty crores into twenty crores of Sāgaropamās make one Kālacakra, and countless (innumerable) Kālacakras make one Pudgalaparāvarta.

There are six seasons (ऋतुs) in one year—Hemanta, Siṣira (winter), Vasanta (spring), Grīṣma (summer), Varsā (rainy), and Śarad (autumn). There are two Ayanas—Dakṣināyana and Uttarāyana.

Jīva :—The soul has, as its characteristic, Upayoga i.e. consciousness or realisation; i.e. the soul is endowed with the faculty of perception and knowledge. Darśana or perception is knowing an object in its outline, and Jñāna is knowing an object in all its details or thoroughly.

How can one know (the existence of) the Soul ? Or what is Soul ? That substance, or that which has the faculties of perceiving and knowing, and that which is capable of experiencing pleasure and pain, (happiness and misery), is the Soul (living substance). We can perceive and know, and we can also experience happiness and misery. Therefore, we are living beings. Animals, birds, beasts, worms, and insects also have the faculty of perception and knowledge, and are also subject to the sensation of pleasure and pain. Therefore they also are living beings. Even the plants, trees etc.,—fauna and flora—are also capable of experiencing pain and pleasure, and are, therefore, endowed with Soul—i.e. they are also living

substances. Thus, whatever (substance) is endowed with knowledge and perception, and is capable of experiencing pleasure and pain, is endowed with Soul or is a living substance. On the other hand, that which is denied these faculties, viz. knowledge and perception, and experiencing pleasure and pain, is Non-soul or Matter, and is devoid of consciousness, such as a stone, a piece of metal, or glass etc. They have neither the faculty of knowledge and perception, nor that of experiencing pleasure and pain.

नाणं च दंसणं चेव चरित्तं च तवो तथा ।

वीरियं उवओगो य एयं जीवस्स लक्खणं ॥ ६ ॥

(उ० 28 11)

6. The characteristic of soul is knowledge, perception, conduct, austerities, energy (vitality), and realisation (of its developments or consciousness).

Exp. That substance which is capable of knowledge and perception, can undertake austerities and possesses consciousness, or is capable of realising the developments of the various attributes and qualities (mentioned above), is Soul or living substance. These qualities and attributes exist or inhere only in Jiva or Soul, and nowhere else.

सदंधयार-उज्जोओ पहा छायातवे इ वा ।

वण्णरसगंधकासा पुग्गलणं तु लक्खणं ॥ ७ ॥

(उ० 28-12)

7. The characteristic of matter is sound, darkness,

lustre (as of jewels etc.), light, shade, heat, colour, taste, smell, and touch.

Exp. Sound is regarded as the quality of Ākāśa or Space in certain systems of philosophy. Cp. शब्दगुण आकाशम्. But even modern scientists have proved that sound is matter, and it can be recorded and reproduced, as e.g. in gramophone records, tape records, and by the wireless.

The chief characteristic of matter is colour, taste, smell and touch. Varna or colour is of five kinds: — (1) Kṛṣṇa—Black, (2) Nīla—Blue, (3) Pīta—Yellow, (4) Rakta—Red, and (5) Śveta—White. Rasa or taste is also of five kinds:—(1) Tikta—Bitter, (2) Kaṭu—Hot or pungent, (3) Madhura—Sweet, (4) Amla — Sour, and (5) Kaṣāya — Astringent. Gandha or smell is of two types :—(1) Sugandha—Sweet smell, and (2) Durgandha—Bad smell. Sparsa or touch is of eight types :—(1) Snigdha—Sticky (oily), (2) Rūkṣa—Rough, (3) Śīta—Cold, (4) Uṣṇa—Hot, (5) Mṛdu—Tender, delicate, (6) Karkaṣa—Hard, (7) Guru—Heavy, and (8) Laghu—Light.

Siddhas : The Liberated Souls

संसारस्था य सिद्धा य इविहा जीवा वियाहिया ।

सिद्धा णेगविहा वृत्ता तं मे कित्तयओ सुण ॥ १ ॥

(उ० 36-48)

1. The living beings are said to be of two kinds:—
(1) Samsārastha – those still belonging to the samsāra or worldly existance, and (2) The Siddhas — the liberated or perfected souls. The latter are of many kinds. Hear me explain them.

Exp. In this world there are infinite number of souls. They are broadly divided into two categories : (1) those belonging to the worldly existence, and (2) the liberated or perfected souls. Those living beings who, as a result of their past Karman—actions—are subjected to the cycle of births, deaths, and rebirths in this worldly existence, and are reborn again and again in one of the four states of existence, —viz. hellish beings, lower animals, human beings, or divine beings,—are souls belonging to Samsāra or the worldly existence; while those who, as a result of their having annihilated all their karman, free themselves from all bondages, and have crossed this ocean of worldly existence, are the Siddhas—liberated or perfected souls. These Siddha souls are of different types. They are described below :—

इत्थीपुरिससिद्धा य तदेव य नपुंसगा ।

सलिमे अशलिमे य गिहिलिमे तदेव य ॥ २ ॥

(उ० 36-49)

2. The perfected souls are those of women, men, as well as hermaphrodites; of orthodox (Jain ascetics), heterodox (heretics), as well as of householders.

Exp. Once the souls have attained Siddhi—liberation or perfection—then they are all similar; there is no distinction whatsoever. But they are not of the same type at the time of attaining liberation. The different kinds of perfected souls are described here only to point out the distinction prior to the attainment of liberation.

Souls, subject to the four-fold state of existence in this world, can attain liberation only as human beings, and in no other state of existence (not even as celestial beings). So the following description of the types of Siddhas refers only to their last birth as human beings. Human beings are of three kinds, according to their sex. (1) Female. (2) male, and (3) hermaphrodite (eunuchs). A human being belonging to any of these three types can attain liberation ; e.g. Candanabālā — a female, Ilācikumāra (Ilāputta)—a male, and Gāngeya—a hermaphrodite, all attained liberation. In short, sex is no bar in the attainment of liberation. Whosoever annihilates all the karman, necessarily attains Mokṣa — liberation. Normally a human being attains liberation as a Jain monk (स्वलिङ्ग). But there are some exceptions to this

rule, and persons belonging to other orders of asceticism can also attain perfection. In their case, as a result of their previous karman, they recollect the life and practices of Jain ascetic life, and after complete abstention from all worldly things, and after attaining complete detachment, they ascend the spiritual ladder, and get to the state of Siddhas — perfected souls. Gautama Indrabhūti and others attained perfection as Jain monks, while Valkalacirī, an ascetic (of Brahmanic order) attained perfection as a Tāpasa (Ascetic of Brahmanic order) There were others like Kummāputta etc., who were householders till their last breath, but who also attained perfection.

All this goes to prove that the external signs or marks (बाह्यलङ्कार) are of no great value or importance. What is needed is the total annihilation of all the their karman in the attainment of perfection.

There are thus six types of Siddhas. But there are also nine other sub-divisions mentioned in the scriptures e.g. Prajñāpanāsūtra Pada I.

कहिं पडिहया सिद्धा कहिं सिद्धा पडिहया ।

कहिं बोदिं चइत्ताणं कत्थं गंतुणं सिज्झई ॥ ३ ॥

(उ० 36.55)

3. Where are the perfected souls obstructed (from going further)? Where do the perfected souls reside (permanently)? Where do they discard their bodies? And where do they go and attain perfection (Where do they go on reaching perfection)?

Exp. Those living beings who have annihilated the four types of harmful Karman (वाति), necessarily get rid of the remaining four non-destructive (अवाति) Karman at the time of discarding their bodies. The soul then regains its natural state, and starts moving upwards. Now the questions arise,—‘How far does the Soul progress in this upward spiral movement ? And, if and when its upward march or progress is obstructed, where does it remain permanently ? Similarly, where does such a soul ultimately discard the body ? And where exactly does it attain perfection ? All these queries have been answered in the next verse.

अलोप पडिह्या सिद्धा लोयग्गे य पडिट्ठिया ।

इहं वोदिं चहत्ताणं तत्थ गंतूणं सिज्झई ॥ ४ ॥

(उ० ३६ ५६)

4. Perfected souls are obstructed from (entering) the Aloka (Non-world). They reside (permanently) on the top of the world. Having discarded their bodies here i.e. on the earth, and having reached there (i.e. the top of the world)—they attain perfection.

Exp. The soul, by nature, has a tendency to move in the upward direction. But being fettered by karman – actions – it remains in the saṃsāra or worldly existence. Once the bonds or fetters of karman are snapped, and the karman is totally annihilated, it starts its natural upward motion. But this motion is possible only so long as the substance Dharmāstikāya,

i.e. the medium or principle of motion is present. It cannot move or go on beyond that, and so it comes to a halt as soon as the soul reaches the top of the world—i.e. on the boundary of Aloka or Non-world. If the soul were supposed to continue its movement beyond Loka, where Dharmāstikāya or the principle of motion, does not exist, then it will have a permanent motion and will never come to rest. And as Ākāśa or space is infinite, the soul then will go on moving till infinity, and this will be an untenable or ridiculous position.

The soul, therefore, that is moving upwards, comes to a standstill on reaching the top of the world. Having arrived to the highest point of the world (Lokāgra), it remains stationary there, and that is the permanent abode of the perfected or liberated souls. It stays there forever.

The soul about to, or on the point of, attaining perfection, discards the body here—in this world, and when the soul reaches the top of the world, then only it is said to have attained perfection. So the term ‘ Siddha ’, should be understood to mean ‘ one who has reached the top of the world ’.

The souls that have attained perfection are on par with the Arhats or Tirthaṅkaras,—the highest souls, and deserve, therefore, the same regard, respect, and honour, as is shown to the Divine Arhats. (In the famous Pañca-Paramesthi-Mantra the Siddhas come next to the Arhats.)

अरुविणो जीवघणा नाणवंसणसणिया ।

अउलं सुहं संपत्ता उवमा जस्स नत्थि उ ॥ ५ ॥

(उ० 36 66)

5 They (i.e. the Siddhas) have no (visible) form, they are fully constituted of life (without any matter), are developed into (perfect) knowledge and perception, and they attain paramount happiness which admits of no comparison (whatsoever)

Exp The terms pleasure, happiness, etc. as we use them are all relative terms. It is not even possible for us mortals to conceive and imagine the perfect and supreme bliss of the Siddhas. It defies all description.

अत्थि एगं धुवं ठाणं लोगगंमि दुरारुहं ।

जत्थ नत्थि जरा मच्चू बाहिणो वेयणा तहा ॥ ६ ॥

(उ० 23 81)

6 There is one place, on top of the world, which is eternal (changeless), but very difficult to reach, and where there is no old age, nor death, nor disease, nor pain.

निद्वयाणं ति अवाहं ति सिद्धी लोगगमेव य ।

त्वेमं सिवं अणावाहं जं चरंति महेस्सिणो ॥ ७ ॥

(उ० 23 83)

7 This place is (variously known as (1) Nirvana (Mokṣa or salvation), (2) (absolute) freedom from pain, (3) perfection, (4) the top of the world, (5) a place of (perfect) safety, (absolute) happiness, and completely free from any disturbance, or very quiet and peaceful, (only) the great sages reach it

तं ठाणं सासथं वासं लोगगंमि दुरारुहं ।

जं संपत्ता न सोयंति भवोहंतकरा मुणी ॥ ८ ॥

(उ० 23.84)

8. That place is the eternal abode, situated on top of the world, and very difficult to reach (climb). Those sages, who have put an end to the stream of worldly existence, are (absolutely) free from sorrow and misery, once they have reached that place.

Exp. This world is but a temporary abode, and we are all like travellers. But the souls that reach the Siddha-sīlā, have reached their journey's end and reside there permanently in perfect calm, bliss, and happiness

[III]

Jiva : The Soul

संसारत्था उ जे जीवा दुविहा ते वियाहिया ।
तसा य थावरा चेव थावरा तिविहा तर्हि ॥ १ ॥

(उ० 36.68)

1. Living beings which still belong to the samsāra (worldly existence) are of two kinds :—(1) Trasa- or mobile, and (2) Sthāvara- or immobile. The latter are of three types.

पुढवी आउजीवा य तहेव य वणस्सई ।
इच्चेते थावरा तिविहा एस्सि भेए सुणेह मे ॥ २ ॥

(उ० 36.69)

2 (1) Earth-lives, (2) Water-lives and (3) Plant-lives; these are the three kinds of immobile living beings; now hear from me their subdivisions.

Exp. Earth-lives are those that possess earth bodies; Water-lives possess water-bodies, and Plant-lives possess plant bodies. These three types constitute the Sthāvara or immobile living beings.

दुविहा पुढवीजीवा य सुहुमा बायरा तहा ।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥ ३ ॥

(उ० 36.70)

3. The Earth lives are of two kinds :—(1) Sūksma or subtle, and (2) Bādara- or gross. Each of them

is again of two types, viz. (1) Paryāpta—those that have obtained the necessary material powers to exist, and (2) Aparyāpta—those that have not obtained the necessary material powers to exist.

Exp. By Sūkṣma or subtile are meant such minute living beings that are never visible to the (naked) eye, and can never be grasped, or even harmed by any means or weapons etc. Such subtile living bodies pervade the whole world (लोक). Bādara means gross, but a single gross Earth-bodied living being is also not perceptible to the (naked) eye. The gross Earth-bodied living being that we perceive is a mass of many Earth-bodied living beings. It is perceptible only collectively and never singly.

The living being belonging to this world, in its oblique movement --(as opposed to the upward movement of the liberated soul) -- goes on assimilating matter which is necessary and essential for its existence. This process or activity is technically called आहार—absorption of matter or material particles

By this process (of absorption of material particles), the soul, or the living being forms or builds up its body, sense-organs, respiratory system, faculty of speech, and mind. Technically these six constitute the perfect development (पर्याप्ति). But it is not given to *all* the worldly living beings to possess all the six constituents of perfect development. The one-sensed living beings possess only the following four, viz. nourishment, body-building, one sense-organ, and

respiratory system. Living beings possessing two to five sense-organs, and (असेद्धी) i.e. those not endowed with mind,—possess only the five-fold development (excluding mind), while the rational living beings (सेद्धी) alone are capable of developing all the six.

It is also possible to divide the wordly living beings on the basis of the sense-organs they possess. Accordingly we get the following five sub-divisions :-

- (1) Ekendriya—One-sensed living beings.
- (2) Dvīndriya--Two-sensed living beings.
- (3) Trīndriya--Three-sensed living beings.
- (4) Caturīndriya—Four-sensed living beings,
- (5) Pañcendriya--Five- sensed living beings.

The first i.e. the Ekendriya living beings have only one sense organ, viz that of touch. They can be conscious of it only through the medium of 'skin'. The second type, touch and taste. The latter is possible only with the help of the tongue. The third type, in addition to the first two, have the sense of smell with the help of the olfactory sense (घ्राण). The fourth, in addition to the first three, have the sense of sight (perception), which is possible only with the help of eyes. The fifth type have, in addition to the four, the sense of hearing which is possible with the aid of the hearing organ viz. the ears.

The one-sensed living beings are capable of developing only the first four qualities. So they are termed as fully developed *only* when they have acquired

these four वर्गसि (developments or faculties). They are termed as undeveloped if they have not fully acquired the four faculties, or if they die before acquiring them. The Earth-bodied living beings are Ekendriyas, one-sensed living beings, and so they have to acquire the first four faculties.

None of the living beings die before they have fully developed at least the following three :-

(1) Nutrition, (2) body, and (3) a sense-organ or organs.

According to this classification, Earth-bodied living beings are divided into the following four major types --

- (1) Earth-bodied living being, which is subtle but fully developed.
- (2) Earth-bodied living being, which is subtle but not fully developed.
- (3) Earth-bodied living being, which is gross and fully developed.
- (4) Earth-bodied living being, which is gross but not fully developed.

बायरा जं उ पञ्जता दुविहा ते वियाहिया ।

सण्हा खरा य बोद्धव्वा सण्हा सत्तविहा तहिं ॥ ४ ॥

किण्हा नीला य रुहिरा य हालिदा सुक्किला तहा ।

पंडुपणगमट्टिया खरा छत्तीसईविहा ॥ ५ ॥

(उ० 36-71-72)

4-5. The gross and fully developed Earth-bodied living beings are said to be of two kinds : (1) smooth, and (2) rough. The smooth ones are of seven kinds : viz.—

Black, blue, red, yellow, white, pale, dust, and fine dust.

The rough ones are of thirty—six kinds; (they are enumerated below).

पुट्टवी य सक्करा वालुया य उवले सिला य लोणूसे ।
 अय-तउय-तंब-सीसग-रुप्प-सुवण्णे य वहरे य ॥ ६ ॥
 हरियाले हिंगुलए मणोसिला सासगंजण-पवाले ।
 अब्भपडलऽव्भवालय बायरकाए मणिविहाणे ॥ ७ ॥
 गोमेज्जए य रुयगे अंके फलिहे य लोहियक्खे य ।
 मरगय-मसारगळे भुयमायग-इंदनीले य ॥ ८ ॥
 चंदण-गेरुय-हंसगम्भे पुलए सोगंधिण य बांद्धव्वे ।
 चंदप्पह-वेरुलिण जलकंते सूरकंते य ॥ ९ ॥

(उ० 36-73-76)

6-9. (Pure) earth, gravel, sand, (small) stones, (big slabs of stone) or rocks, sea—salt, copper, iron, tin, lead, silver, gold and diamond. (Iron, only when it is in mines. Afterwards when the ore is taken out and turned into sheets etc. by chemical or other processes, then it is lifeless) This applies to all the minerals (from अयम् to मनःशिला). Orpiment (हरियाल), vermilion, realgar (म.नशिला), Sāsaka — a mineral,

antimony (अञ्जन), coral, mica, and sand mixed with mica; these are varieties of gross Earth—bodies, and to these are to be added the following fourteen kinds of precious stones ;—

(1) Gomedaka—Hyacinth, (2) Rucaka—Natron
(3) Añka, (4) Lohitākṣa, or Crystal (5) Masāragalla,
or Emerald, (6) Bhuja—mocaka, (7) Sapphire
(8) Candana, Gairika, or Hansagarbha, Red chalk
(9) Pulaka, (10) Saugandhika—Sulphur (11) Candraprabha, (12) Lapis—lazuli, (13) Jalakānta, (14) Sūryakānta.

The different treatises on precious stones have described in details all these precious stones. So long as they are imbedded in earth, they are said to be sentient, and are classified as earth—bodies. But the moment they are taken out, they are life-less, and are included under the category of non-soul. Many of these precious stones have medicinal value also. All these thirty-six earth-bodies can again be subdivided into numerous subdivisions on the basis of their colour, smell, taste, touch, and size or shape.

दुविहा आउजीवा उ सुहुमा बायरा तहा ।

पज्जत्तमपज्जत्ता एवमेण दुहा पुणो ॥ १० ॥

बायरा जं उ पज्जत्ता पंचहा ते पक्कित्तिया ।

सुद्धोदण थ उस्से हरतण्ण महिया हिमे ॥ ११ ॥

(3036 84-85)

10--11 The water-lives are of two kinds : (1) subtile and (2) gross ones, and both of them are

again of two types, (1) fully developed, and (2) undeveloped.

The gross and fully developed are (again) said to be of five kinds :—

(1) pure water or rain water, (2) dew, (3) exudations or drops on grass etc, (4) fog or mist, and (5) ice (or hail).

The subtle Water-bodies also pervade the whole world like subtle Earth-bodies. But there is only one kind of subtle Water-body, and this subtle species is distributed all over the world.

दुविहा वणस्सईजीवा सुहुमा वायरा तहा ।
 पज्जत्तमपज्जत्ता एवमेण दुहा पुणा ॥ १२ ॥
 वायरा जे उ पज्जत्ता दुविहा ते वियाहिया ।
 साहारणसरीरा य पत्तेगा य तहं व य ॥ १३ ॥
 पत्तेगसरीरा उ णेगहा ते पकित्तिया ।
 रुक्खा गुच्छा य गुम्मा य लया वल्ली तणा तहा ॥ १४ ॥
 वलया पव्वगा कूहणा जलरुहा ओसही तहा ।
 हरिकाया य बाद्धच्चा पत्तेगाई विहाइया ॥ १५ ॥
 साहारणसरीरा उ णेगहा ते पकित्तिया ।
 आलूण मूलण चं व सिंगवेरे तहं व य ॥ १६ ॥

(३० 36 92-96)

12-16. Plant-lives are of two kinds : (1) subtle, and (2) gross ones, and both of them are again subdivided into two, viz. fully developed and undeveloped.

The gross and fully developed Plant-lives are again said to be of two kinds : (1) multiple souls

having one body in common, or (2) each having its own—individual—body.

Those who possess their own (individual) body are said to be of many kinds: trees, shrubby plants, shrubs, big plants, creeping plants, grass, as also palms, plants, of knotty stems or stalks, mushrooms, water-plants, annual plants (i e. crops), herbs (green vegetables) etc., these are said to be plants possessing severally their own body.

Those plants that share one body in common are said to be of many kinds : (1) Ālūka, (2) Mūlaka—radish, (3) मूलवेर—Ginger.

Exp. The subtle plant-lives, like the subtle earth-lives also pervade the entire world. Those plant-lives, which share one body in common with many, are said to be 'common-bodied' plant-lives, and those that have an individual body are said to be 'individual-bodied' plant-lives. But it should be noted that fruit, flower, bark or skin, stem or stalk or branch, roots, leaves and seeds, are each of them supposed to have individual bodies. The following verse from the Jivavicāraprakaraṇa explains how to distinguish between a common-bodied plant-life and individual-bodied plant-life.

गूढसिरसंविषञ्च समभंगं महीरुग च छिन्नरुहं ।

साधारणं सरीरं तन्निवजरीअ च पत्तये ॥

That plant-life whose roots, veins and knots are concealed, which, when cut or broken, has equal parts,

whose fibres (तन्तु) cannot be separated, and whose cuttings can be replanted again, is called a common-bodied plant-life. One having none of these qualities, — (or having the opposite qualities), — is called an individual-bodied plant-life. Individual-bodied plant-life has many kinds.

The common-bodied plant-life also has different kinds or varieties; e.g. kandas like आलू, मूलक etc.

In short, all bulbous plant-lives are said to possess a common body. Similarly, all plant-lives, whose sprouts, foliage, fruit or seeds and veins are hidden or concealed underground, should also be known as common-bodied ones. These are also termed as अनन्त-काय—having an infinite number of bodies, because of the presence of infinite number of lives in each and every of its subtile body.

तेज वाऊ अ बोद्धव्वा उराला य तसा तहा ।

इच्चेण तसा तिविहा तेसिं भेण सुणेह मे ॥ १७ ॥

(३० 36-107)

17. The mobile (or movable) beings are known to be of three kinds; they are as follows —(1) Fire-lives, (2) Wind-lives, and (3) those with an organic body (इदार). Hear from me their sub-divisions.

Exp. The fire and wind-lives are one-sensed (एकेन्द्रिय) living beings. But they are included under the category of mobile (Trasa) living beings, because they are capable of (voluntary) movement. The Udāra (urāla), i.e. the living beings with organic

bodies are those that are capable of (voluntary) movement under stress and strain, i. e. when alarmed or scared.

Further subdivisions of these three will be described later on.

दुविहा तेउजीवा उ सुहुमा बायरा तहा ।
 पज्जत्तमपज्जत्ता एवमेण दुहा पुणो ॥ १८ ॥
 बायरा जे उ पज्जत्ता णेगहा ते विथाहिया ।
 इंगल्ले सुम्सुरे अगणी अच्चिजाला तहेव य ॥ १९ ॥
 (उ० 36.108-109)

18-19. The Fire-lives are of two kinds: subtile and gross ones, they are further subdivided into two kinds, viz. (1) those that are fully developed, and (2) those that are undeveloped. The gross and fully developed ones are said to be of many kinds · e.g. burning charcoal and chaff, fire, flames of fire etc. Other kinds are,—meteors, lightning, and many other kinds besides

The subtile Fire-lives are but of one kind, and pervade the entire earth.

दुविहा वाउजीवा उ सुहुमा बायरा तहा ।
 पज्जत्तमपज्जत्ता एवमेण दुहा पुणो ॥ २० ॥
 बायरा जे उ पज्जत्ता पंचहा ते पकित्तिया ।
 उक्कलिया मंडलिया घणगुंजा सुद्धवाया य ॥ २१ ॥
 (उ० 36.117-118)

20-21 The Wind-lives are of two kinds · subtile and gross ones, they are further divided into two kinds, viz.

(1) those that are fully developed, and (2) those that are undeveloped.

The gross and fully developed ones are of five kinds : (1) Utkalikā—intermittent winds, or squalls, (2) Mandalikā—whirlwinds (having a circular or spiral motion), (3) Ghanavāyu—thick winds, sea—winds. These winds blow on the oceans and support the Vimānas (celestial regions) and the world, and have the density of snow; (4) high winds—making a din or humming sound; and (5) low winds or gentle breezes.

ओराला तसा जे उ चउहा ते पकितिया ।

वेईदिय-तेईदिय-चउरो-पंचिदिया चेव ॥ २२ ॥

(उ० 36.126)

22. Mobile beings with organic bodies—
(i e animals)—are of four kinds —

(1) those possessing two sense—organs,

(2) those with three sense—organs,

(3) those with four sense—organs, and

(4) those with five sense—organs

वेईदिया उ जे जीवा द्विहा ते पकितिया ।

पञ्जत्तमपञ्जत्ता तेसि भेष सुणेह मे ॥ २३ ॥

किमिणो सोमंगला चेव अलसा माइवाहया ।

वासीमुहा य सिप्पीया संखा संखणमा तहा ॥ २४ ॥

पल्लोयाणुहया चेव तहेव य वराडगा ।

जल्लगा जालमा चेव चंदणा य तहेव य ॥ २५ ॥

इह वेद्विया एण णेमहा एवमायओ ।

लोगेगवेसे ते सत्त्वे न सत्त्वत्थ वियाहिया ॥ २६ ॥

(उ० 36.127-130)

23-26. Living beings with two sense organs are said to be of two kinds, subtle and gross. Both are (again of two kinds each) :—(1) fully developed, and (2) undeveloped. Hear from me their sub-divisions —

(1) Worms, (2) Somangala, (3) Alasa, (4) Mātṭvāhaka (कनखजूरा), (5) Vāsīmukha—whose mouth is like a chisel or adze, many insects of this description, (6) Shells, (7) Conches, (8) Śankhanaka—very small conch-like animals, (9) Palloya, (10) Anullaya, (11) Varāḍaka—cowries, (12) Jallūya—(Jalaukasa) leeches, (13) Jālaka, (14) Candana—(they are animals living in water and on land.

These and many others like these, are the many kinds of beings with two sense organs. All of them live only in a part of the world; they do not live everywhere.

Exp. Those that are ordinarily termed as worms and insects come under the categories of two, three, or four-sensed living beings.

तेह्विया उ जे जीवा इविहा ते पाकिन्तिया ।

पज्जत्तमपज्जन्ता तेसिं भेए सुणेह मे ॥ २७ ॥

कुंशुपिवीलिया वंसा उक्कलुद्देहिया तथा ।

तणहारकट्टहारा य मालुगा पत्तहारगा ॥ २८ ॥

कप्पासऽट्टिमिजा य त्तिवुगा तउसमिजगा ।

सदावरी य गुम्मी य बोद्धव्वा इंदगाइया ॥ २९ ॥

इंदगोवमाइया णेगहा एवमायओ ।

लोगेगवेसे ते सव्वे न सव्वत्थ वियाहिया ॥ ३० ॥

(उ० 36.136-139)

27-30. Beings with three organs of sense are said to be of two kinds : (1) subtle, and (2) gross ones. Both are either fully developed or undeveloped. Hear from me their sub-divisions.

(1) Kunthu, (2) Ants, (3) Bugs, (4) Ukkala (5) Uddehiya—White ants. (cp. उधई Mar., उदाई H.), (6) Tanahāra—Growing in grass, (7) Katthahāra—(काष्ठहार)—Breeding or growing in wood, (8) Māhīg or māluka (माळीण ? Mar.), (9) Patrahāraka—Growing on leaves, (10) Kārpāsa—Growing in cotton seeds, (11) Asthimajjā—Growing in seeds and fibres, (12) Tinduka, (13) Trapusa, (14) Minjaka, (15) Śatāvarī, (16) Gulmī, (17) Indagāiya or Indragopa.

These living beings with three sense-organs are of many kinds. They all live in a part of the world only, they do not live everywhere.

चउररिदिया उ जं जीवा इविहा ते पकित्तिया ।

पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे ॥ ३१ ॥

अंधिया पोत्तिया चेव मच्छिइया मसगा तहा ।

भमरे कीडपयंगे य दिक्कुणे कुंकणे तहा ॥ ३२ ॥

कुक्कुडे भिंगिरीडी य नंदावत्ते य विंछिए ।

टोले य भिंगारी य विरली अच्छिवेहए ॥ ३३ ॥

अच्छिले माहए अच्छिरोडए विचित्ते चित्तपत्तए ।
 ओहिजलिया जलकारी य नीया तंतवयाइया ॥ ३४ ॥
 इय चउरिंदिया एए णेगहा एवमायओ ।
 लोगेगदेसे ते सब्बे न सब्बत्थ वियाहिया ॥ ३५ ॥

(३० 36.145-149)

31-35. Beings with four sense organs are said to be of two kinds : subtile and gross ones. Both are either developed or undeveloped. Hear from me their sub-divisions or varieties .—

(1) Andhaka, (2) Pottiya—Pautika, (3) Flies, (4) Mosquitoes, (5) Bees, (6) Insects and Moths, (7) Bugs, (8) Kunkana, (9) Kukkuda - A small lizard ? (10) Nandyāvarta, (11) Scorpions, (12) Tola-Toad ? (13) Bhṛṅgaritaka—Crickets, (14) Viriḷi or Virali, (15) Akṣivedhaka, (16) Acchula, (17) Mahaya, (18) Acchirodaya, (19) Vicitrapatraka - Butterflies : having variegated wings, (20) Uhinjaliya, (21) Jalakārī (22) Tanniya ? (23) Tantaḡavāiya.

These and similar others, are the beings with four organs of sense. They are all of them said to be living in one part of the world only (and not everywhere).

पंचिंदिया उ जे जीवा चउव्विहा ते वियाहिया ।
 नेरइया तिरिक्खा य मणुया देवा य आहिया ॥ ३६ ॥
 (३० 36.155)

36. Beings with five organs of sense are said to be of four kinds :—

(1) denizens of hell, (2) animals (lower animals : तैर्यद्—having an oblique motion), (3) human beings, and (5) celestial beings.

नेरइया सत्तविहा पुढवीसु सत्तसु भवे ।

रयणाभसक्कराभा वालुयाभा य आहिया ॥३७॥

पंकाभा य धूमाभा तमा तमतमा तहा ।

इइ नेरइया एए सत्तहा परिकित्तिया ॥३८॥

(३० 36.156-157)

37-38. Denizens of hell are of seven kinds, and they are said to belong to seven different hells. The seven hells are .— (1) Ratnābhā – Ratnaprabhā, (2) Śarkarābhā – Śarkarāprabhā, (3) Vālukābhā–Vālukāprabhā, (4) Pankābhā–Pankaprabhā, (5) Dhūmābhā–Dhūmaprabhā, (6) Tamā – Tamahprabhā and (7) Tamatamā – Tamastamahprabhā.

Exp. The intensity of darkness increases from one hell to another, until in the seventh hell it reaches the maximum intensity of darkness.

पंचिदियतिरिक्खा उ दुविहा ते वियाहिया ।

संमुच्छिमतिरिक्खा उ गम्भवक्कंतिया तहा ॥३९॥

(३० 36.170)

39 Lower animals, possessing five organs of sense are of two kinds : (1) Sammūrchima—those which originate by ' generatio aequivoca ' –i. e. without being conceived in embryo etc., and (2) those which are born from the womb.

Exp. The animals of the first kind do not possess

the sense of mind. They grow or are born by assimilating the materials in their surroundings.

दुविहा ते भवे तिविहा जलयरा थलयरा तथा ।
नह्यरा य बोद्धव्या तैसि भेए सुणेह मे ॥४०॥

(उ० 36.171)

40. Each of these is again known to be of three kinds —(1) Aquatic, (2) terrestrial, and (3) aerial animals. Hear from me their subdivisions :—

मणुया दुविहभेया उ ते मे कित्तयओ सुण ।
संमुच्छिमा य मणुया गम्भवकंतिया तथा ॥४१॥

(उ० 36.194)

41. Men (human beings) are of two kinds listen to me describing them .—

- (1) Men originating by generatio aequivoca, and
- (2) men born from the womb.

Exp.—Human beings are of different types according to the country of their origin, colour, castes, races etc.

देवा चउव्विहा वुत्ता ते मे कित्तयओ सुण ।
भोमिज्जवाणमंतरजोइसवेमाणिया तथा ॥४२॥

(उ० 36.203)

42. Gods are said to be of four kinds. Hear me describing them —

- (1) Bhaumeyakas,
- (2) Vānamantara or Vyantara,
- (3) Jyotiskas, and
- (4) Vaimānikas.

[IV]

Karmavāda

The Doctrine of Karman

नो इन्द्रियगेज्ज्ञ अमुत्तभावा अमुत्तभावा वि य होइ निच्चो ।
अज्झत्थहेउं निययस्स बंधो संसारहेउं च वयंति बंधं ॥ १ ॥

(उ० 14.19)

1. The soul cannot be apprehended by the senses, because it possesses no corporeal form, and since it possesses no corporeal form, it is eternal. The bonds or fetters of the soul have been said to be caused by bad qualities (such as मिथ्यात्व — wrong or misguided faith etc.), and they are the cause of the wordly existence.

Exp. A substance having one or more of the following qualities viz. colour, taste, smell or touch, is a corporeal substance—(Mūrta). But as the soul possesses neither of these qualities, it is Amūrta — not corporeal, or formless, and hence it cannot be apprehended by the senses. An incorporeal substance is also a Nityadravya,—permanent or eternal substance; e. g. Ākāśa. But the fundamental reason why this eternal and incorporeal soul is bound by the fetters of karman is because of unrighteousness, non-cessation of activity, passions, etc. The soul is compelled to go through the cycle of wordly existence in order to suffer the fruits of its own actions. Thus the

bonds of karman are the root cause of this wordly existence

But it is not, as if, the soul were absolutely bereft of all kārmic bonds in the beginning, and that at some later stage it acquired these bonds. If we accept this position, then we shall be reduced to the untenable position that even the liberated souls also may, at some later stage, be bound by karmic fetters.

But that is never possible. And so it is only reasonable to suppose that this karmic bondage in regard to the soul is there right from the beginning. In other words, this samsara or wordly existance is regarded as Anadī – without a beginning, but Santa – with an end. Gold, e. g. is impure so long as it is in the mines, but when it is taken out and purified by fire etc. all the impurities are removed, and it regains its natural purity. Even so by means of austerities, self control etc., the soul gets rid of all the karmic bonds and regains its natural purity.

सर्वजीवाण कर्मं तु संगहे छद्दितागयं ।

सर्वसु वि पणसेसु सर्वं सर्वेण वज्रगं ॥ २ ॥

(उ० ३३ १८)

2 All souls are susceptible to (assimilating) karman-particles, flowing from all the six quarters the karman binds the soul in all its parts and the entire karman-particles bind or cover the whole soul in every way.

Exp The six directions are the four cardinal points, zenith and nadir. The commentators quote

scripture saying that one – sensed (Ekendriya) living beings are bound by karman in three and more directions. According to the Dīpikā, the soul absorbs all material particles of a suitable nature (esp. the karmapudgalas), with which it comes into contact, i. e. all those that are in the same space with the soul, and assimilates them in the form of Jñānāvaranīya (knowledge – obscuring) karman etc., just as fire consumes everything within its reach, but nothing beyond it.

A particular variety or varganā of matter (pudgala) which is capable of being transformed into karman, is technically known as kārmana varganā or karma-pudgala.

Karma-varganās are physical molecules of a particular constitution which gives them the tendency to be attracted by Jivas. They are otherwise known as karma-prāyogya-pudgala. The Jivas and karma-varganās co-exist, and by the mere fact of contiguity, Jīva and kārmic matter come to-gether, the latter contaminating the former. This is explained by the analogy of ‘ अञ्जनचूर्णपूर्णसमुद्रकन्याय ’ i. e. a casket filled with collyrium powder becomes black by mere contact, (though its original colour is not black).

(This is a highly technical topic, and there are many treatises dealing with karman and how it affects the soul.)

जमिणं जगई पुढो जगा कम्मोहिं लुप्पन्ति पाणिणो ।
सयमेव कडेहिं गाहई णो तस्स मुच्चेज्जऽपुट्ठयं ॥ ३ ॥

(सू० I. 2.1.4)

3. For, in this world, all living beings suffer individually for their deeds. For the deeds they have done, they obtain (punishment or rebirth); none can escape the fruit of actions, except by suffering for it.

Exp. There are said to be eightyfour lakhs of yonis or species wherein a soul can be reborn. They are broadly divided into the following nine types :—

(1) Sacitta . Sentient – full of Jivapradeśas.

(2) Acitta . Non-sentient.

(3) Sacittācitta : Mixed.

(4) Śīta . Cold

(5) Uṣṇa Hot.

(6) Śītoṣṇa : Mixed.

(7) Samvṛta Covered, veiled, or concealed.

(8) Vivṛta : Uncovered, open.

(9) Samvṛta – vivṛta Mixed. Partially open and partially closed

अस्सि च लोए अदु वा परत्था

सयमसो वा तह अज्झा वा ।

संसारमावन्न परं परं ते

बंधन्ति वेदन्ति य दुच्चियाणि ॥ ४ ॥

(सू० I. 7.4)

4. In this world or in the next, (the sinner suffers himself what he has inflicted on others) a hundred fold, or in some different form (of punishment).

Living beings in saṁsāra – cycle of worldly existence, go on ever acquiring fresh karman (by mind, speech or action), and suffer for their evil deeds.

Exp. This is the inexorable law of karman. You reap as you sow. Just as from a handful of seeds, one gets hundred or thousandfold yield (crop), even so one has to suffer hundredfold or more for one's evil deeds.

सर्वे सयकम्मकाणिया
अवियत्तेण दुहेण पाणिणो ।
हिण्डन्ति भयाउला सदा
जाइजरामरणेहिऽभिदुया ॥ ५ ॥

(सू० I. 2.3.18)

5. All living beings are fashioned by (i. e. owe their present form of existence to), *their own* karman. They are always suffering some latent misery (भय्यक्त), and being always scared and terrified (by an unknown fear—but of which they are inwardly conscious), these timid and wicked beings wander (in this saṁsāra). being tortured by rebirth, old age, and death

Exp. Just as a criminal is always haunted by the fear of his evil deed, always afraid of being caught, similarly living beings also are always haunted by the fear of the unknown fate.

कामेहि य संथवेहि गिद्धा कम्मसहा कालेण जंतवो ।
ताले जह बंधणच्छुण एवं आउखयम्मि तुट्ठई ॥ ६ ॥

(सू० I. 2.1.6)

6. (Being) addicted to worldly pleasures and (the company of) relatives (and friends), (they never pause even for a moment to think of the future); but in course of time they have to suffer for their own actions. And when the (span of their) life is exhausted, they must fall down- (die)- like a coconut, detached from its stalk.

Exp. Man regards himself as a sort of permanent fixture in this world. In all the stress and strain of his worldly activities, he rarely tries to find time to think about the future - i. e. beyond this life. But the icy hand of death strikes, and strikes unseen, and then he has to pay, and pay very heavily for all his misdeeds; and as it is entirely a 'personal account' - (*अपेक्षं पुण्यपापम्*)- he has to suffer the consequences of his deeds, all by himself. Nobody can share them, either here or in the next world.

तेणे जहा संधिमुहे गहीए

सकम्मुणा किच्चइ पावकारी ।

एवं पया पेच्च इहं च लोए

कडाण कम्माण न मोक्खु अत्थि ॥ ७ ॥

(३० 43)

7. As a burglar caught in the breach of a wall, perishes by the act he himself had performed (viz. giving a breach in the wall), even so people, in this life and after death - (in the next life), can never escape (the fruit of) actions performed (by them.)

Exp. Here again the inexorable law of karman

is stressed. There is no escape from the fruit of actions, and one has got to suffer the consequences either here i. e. during this life, or in the next.

The commentator Devendra relates two stories of burglars. They are as follows :—

(1) A burglar is caught in the breach of a wall he himself had caused, by the owner of the house, who caught hold of the feet of the burglar as he was trying to enter the house (feet first). The burglar's accomplice, who was standing outside, started to pull him out of the breach by catching hold of his head. But in this tug-of-war, the burglar lost his life, being buried under the debris of the wall which collapsed.

(11) A burglar entered a house by giving a small and probably an artistic breach in the wall. Next day, people gathered in front of the house, and started wondering how the thief could have managed to get access inside the house through such a small hole. The burglar also, apparently, could not resist the temptation of visiting the scene of his crime, and on hearing the remarks of the people assembled there, he started casting furtive glances at the breach in the wall and his own body. The vigilant police officers that were keeping a watch there, immediately captured him, and thus he was caught by his own action.

But it is more likely that the text refers to the first story, particularly because of the words 'संधिमुखे गृहीतः'— caught *in the breach* of the wall.

तम्हा एएसि कम्मणं अणुभागा वियाणिया ।

एएसिं संवरे चेव खवणे य जए बुहो ॥ ८ ॥

(उ० 33,25)

8. Therefore, a wise man should know the various subdivisions (types) of these karmans, and should also exert himself to prevent (any new karman), and to destroy (the past) karmans.

जहा महातलागस्स सन्निरुद्धं जलागमे ।

उस्सिचणाए तवणाए कमेणं सोसणा भवं ॥ ९ ॥

एवं तु संजयस्सावि पावकम्मनिरासवे ।

भवकोडीसंचियं कम्मं तवसा निज्जरिज्जइ ॥ १० ॥

(उ० 30,5-6)

9-10. Just as a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water, and by evaporation, even so the karman of a well-controlled monk, acquired in crores of (past) births, is annihilated by austerities provided, however, that there is no (further) influx of bad karman

Exp. Karman can certainly be totally annihilated by self-control and austerities (Nirjarā) But no fresh karman must be allowed to enter the soul. If a tank is to be emptied of water, the first thing to be done is to stop the inflow of fresh water, and then to drain out or pump out the accumulated water. Otherwise, the tank will never be emptied. Even so, a monk wishing to annihilate the past actions, must scrupulously avoid the influx of any fresh bad karman.

रागो य दोसो वि य कम्मबीयं
 कम्मं च मोहप्यभवं वयंति ।
 कम्मं च जाईमरणस्स मूलं
 दुक्खं च जाईमरणं वयंति ॥ ११ ॥

(उ० 32-7)

11. Love (or attachment) and hatred are the seed (root-cause) that produces karman ;and they (the wise) say that karman has its origin from delusion, Karman again is the root (-cause) of birth and death : and birth and death, they - (the wise)- call misery.

सुक्रमूले जहा रुक्खे सिंचमाणे ण रोहइ ।
 एवं कम्मा ण रोहंति मोहणिज्जे खयं गए ॥ १२ ॥

(दशा० 5-14)

12. Just as when the roots have dried up (or withered), a tree does not grow even when it is sprinkled with water, similarly the karmans do not grow -(develop)-, once the Mohaniya (deluding or infatuating) karman is destroyed

Exp Out of the eight types of karmans, Mohaniya, or action-deluding, or infatuating karman is the worst Just as a man under the influence of intoxicants does not know what he is doing, similarly the man who is under the influence of Mohaniya karman, is infatuated-deluded-, and then there is no limit to what he might do.

जहा वट्ठाण बीयाणं ण जायंति पुण अंकुरा ।
 कम्मबीएसु दइदेसु न जायंति भवंकुरा ॥ १३ ॥

(दशा० 5-15)

13. Just as when the seeds have dried up and withered (burnt), no fresh sprouts can spring forth from them, similarly once the seeds – (roots) – of actions have been burnt down (destroyed), then no further blossoms – in the form of rebirths – will grow from them.

जह मिउलेवालित्तं गरुयं तुंबं अहो वयह एव ।

आसवकयकम्मगुरु जीवा वञ्चंति अहरगइं ॥ १४ ॥

तं चेव तव्विमुक्कं जलोवरिं ठाह जायलहुभावं ।

जह तह कम्मविमुक्का लोयगपइठिया होंति ॥ १५ ॥

(नाया० VI टीका)

14-15 Just as a (dried) gourd fruit, when it is covered with layers of soft earth (clay), becomes heavy and sinks down (in water), even so the soul becomes heavy because of the influx of karmans, and sinks to (i. e. is born in) the lower types of births (the four – fold existence in samsāra). But the same (gourd fruit), when it is freed from the thick layers of clay, – (with the clay gradually being dissolved in water) – becomes light (attains its natural lightness), and floats on the surface of water, in like manner, the souls devoid of all the karmans, (attain their natural state), and go to the top of the world and reside there permanently.

Exp. Here also we get a very fine illustration from everyday life. A dried gourd fruit naturally floats on water. But if it is covered with thick layers of clay, then it becomes heavy and sinks to the

bottom. In course of time, however, the clay is bound to dissolve, and gradually the gourd starts to come up, until at last when the entire coating of clay has been dissolved the gourd floats on the surface of water. Similarly the soul, because of the influx of karman – particles, assimilates the eight – fold karmans, and thereby sinks down to the lower types of existence in the samsāra . viz. hellish being, lower animal, human being, or a god. But when all the karmans are annihilated by severe austerities and perfect self – control, the soul also rises upwards and goes to the top of the world – (Lokāgra), or Siddha-sīlā, – the abode of siddhas, and never again returns to this samsāra

अहं कम्माईं वोच्छामि आणुपुट्ठिवं जहक्कमं ।

जेहिं बद्धो अयं जीवो संसारे परिवट्ठई ॥ १६ ॥

नाणस्सावरणिज्जं दंसणावरणं तथा ।

वेयणिज्जं तथा मोहं आउकम्मं तहेव य ॥ १७ ॥

नामकम्मं च गोयं च अंतरायं तहेव य ।

एवमेयाईं कम्माईं अट्ठेव उ समासओ ॥ १८ ॥

(उक्त० 33.1 to 3)

16, 17 and 18. I shall now explain the eight types of karman, in their due order and serially; being bound by these karmans, the soul has to revolve (go round and round) in this cycle of worldly existence. The eight karmans are .—

(1) Jnānāvaranīya : knowledge-obscuring karman. This karman prevents the soul from acquiring

(correct) knowledge; for instance we can normally see with our eyes, but if our eyes are covered by a strip of cloth, then though we have the eye-sight, still we are like a blind man.

(2) Darsanāvaranīya : This karman obscures the vision of the soul. Just as, when we wish to go and see a king or any eminent person, the usher, or the secretary, or the guard posted at the door, does not allow us to enter, and thus prevents us from seeing the person concerned. Similarly, this particular karman prevents the soul from having a true perception (correct perspective) of the things in this world.

(3) Vedanīya . This is further subdivided into two sub-divisions—(i) Sātāvedanīya and (ii) Asātāvedanīya i.e. (1) Pleasure and (2) Pain-experiencing karman. The soul, by nature, is free from these Dvandvas, viz. pleasure or pain, but because of the influence of karman, it undergoes these feelings. Just as a man, who tries to lick the blade of a sword which is smeared with honey, would have a pleasant sensation while tasting honey, but when the tongue is cut by the sharp blade, he experiences pain. Pleasure and pain are always tied up together, and when we have the one, the other is just round the corner.

(4) Mohanīya This karman infatuates and deludes the soul, thus preventing right faith and right conduct. It is like an intoxicant; just as a person, who is under the influence of strong alcohol, does not know what he is doing, similarly, under the influence

of Mohanīya karman, the soul also is unable to distinguish between right and wrong.

(This is like conscious error and unconscious error. The effects of unconscious wrong doing are boundless, as the wrong—doer himself also is not aware or conscious of the harm he will do.)

(5) Āyuskarman : This karman determines the span of life of a living being (soul) in a particular birth. This is comparable to the sentence of imprisonment, just as a prisoner is forced to stay in a prison according to the sentence awarded by the judge, the soul also is allotted a span of life according to its Āyuskarman.

(6) Nāma-karman : Name-giving karman. This determines the body, colour, name, fame etc. of a living being. Just as a painter paints a painting with the aid of different colours, and gives it a name, even so the Nāmakarman is responsible for the various aspects of a living being.

(7) Gotra - karman : This karman determines, and is responsible for the status, high or low, of a living being in the samsāra. It is like a potter, who fashions and moulds different types of earthenware, some of low quality and others of a high quality.

(8) Antarāya karman : Karman that puts in obstacles in the way of the soul in attaining higher powers (labdhis). The analogy given in regard to this is that of a treasurer of a king. Even though the king

may issue an order that you should be given a lakh of rupees, you do not get it, unless the treasurer hands it over to you. And many a time he tries to put in all sorts of obstacles in the way of your getting it; e. g. he would say, the treasury is closed to-day, the keys are misplaced, and so on. This karman prevents the soul from attaining the special labdhis or high attainments, such as charity, gain (legitimate one), enjoyment of pleasures, and power to exert or energy; e. g. sometimes, you may want to do a thing, but you do not feel like doing it. The soul is willing – but the flesh is weak.

This karma – destruction takes place either consciously (Sakāma-nirjarā), or unconsciously (Akāma-nirjarā). Even if we do good unknowingly, we get the fruit of it just the same.

Though all souls have initially a uniform nature, the diversity that we see in the world is because of their individual karman.

[V]

Rare Acquisition : Or Four Requisites

चत्तारि परमंगाणि दुल्लहाणीह जन्तुणो ।

माणुसत्तं सुई सद्धा संजमम्मि य वीरियं ॥ १ ॥

(३० 3 1)

1. Four things of paramount value are difficult to obtain here (in this world), by a living being : (1) human birth, (2) religious instruction, (3) faith in the (true) religion, and (4) energy to practise self-control.

Exp. These four are regarded as very rare and precious possessions, and so naturally are not easy to obtain by living beings. It is of course universally acknowledged that human birth is a very precious and most valuable thing. Man is called ' the crown of creation ', but he forgets that he is born a human being as a result of a very great strenuous effort on his part, and he should not waste the precious opportunity, but rather make the most of it. And that is why he is exhorted here to acquire the other three precious possessions if he wants to get the best out of his life in this world.

माणुस्सं विग्गहं लद्धुं सुई धम्मस्स दुल्लहा ।

जं सोच्चा पडिवज्जन्ति तवं खन्तिमहिंसयं ॥ २ ॥

(३० 3-8)

2. And though they- (the living beings)-be born with a human body, it will be difficult for them to hear (the true) religious instruction, on hearing which, they will undertake austerities, forgivingness, and abstinence from injury to (all other) living beings (Ahimsa)

आहञ्च सवर्णं लद्धुं सद्वा परमदुल्लहा ।

सोच्चा णेआउयं मग्गं बहवे परिभस्सई ॥ ३ ॥

(३० ३-१)

3. And though, per chance, they may (get an opportunity to) hear the (true) religious instruction, it will still be very difficult for them to believe in it (implicitly, i. e. faith in the true doctrine is still more difficult) For there are many (in this world) who, even after hearing (or being shown) the right path, stray from it

Exp There are so many religious preceptors, who are proclaiming and shouting that they alone have realised the truth, and thence is the only way to attain mokṣa. Naturally one gets confused in all this din, and being pulled and swayed in all directions, it is very difficult to make the correct choice. Supposing, per chance, one does make the choice, implicit belief and faith is still more difficult. Man is like a doubting Thomas, and is ever likely to swerve from the right path.

सुइं च लद्धुं सद्धं च वीरियं पुण दुल्लहं ।

बहवे रायमाणा वि णो य णं पडिवज्जई ॥ ४ ॥

(३० ३-१०)

4. Then after hearing the true religious instruction, and even after pinning their faith in it, the strenuous effort (required to translate it into practice) is still (more) difficult For, there are many who, though they approve of it, are still unable to practise the religion.

Exp. Mere listening to and approving of the true religion is not enough. One must also practise what one believes Just as all the theoretical knowledge of swimming will not enable a man to float on water unless he has actually put it into practice, even so, mere belief in religious tenets and principles is not enough, unless one puts them into practice.

माणुसत्तम्मि आयाआं जां धम्मं साच्च सद्वहे ।
तवस्सि वीरियं लद्धं संवुडे निद्धुणं रयं ॥ ५ ॥

(३० 3-11)

5. He, who after having been born as a human being, listens to, and also (firmly) believes in the true religion, and (further) strenuously practises it as a monk, alone guards himself against the influx of karmans, and also shakes off (gets rid of) all the sinful karmān-particles, (or dust, accumulated over years and in the past births).

सोही उज्जुयभूयस्स धम्मो सुद्धस्स चिट्ठई ।
निट्ठाणं परमं जाइ घयसित्तिव पावण ॥ ६ ॥

(३० 3-12)

6. One, who is straightforward (alone) obtains purity, one, who is pure, will (alone) be steadfast in

religion; he-(such a soul alone)-reaches the highest Nirvāna (mokṣa), resembling (in lustre) the fire fed (lit. sprinkled over) with ghee.

भौञ्चा माणुस्सण भोए अप्पडिरूवे अहाउयं ।

पुर्विव विसुद्धसद्धम्मे केवलं बोहि बुज्झिया ॥ ७ ॥

(३० 3-19)

7. After having enjoyed the unrivalled human pleasures throughout the life, and at the proper time, such a soul obtains absolute knowledge (later on), on the strength of his pure religious merit acquired before (in former life or lives).

चउरंगं दुल्लहं नञ्चा संजमं पडिवज्झिया ।

तवसा धुयकम्मंसे सिद्धे हवइ सासण ॥ ८ ॥

(३० 3-20)

8 Realising that the (above-mentioned) four requisites are very difficult to obtain, he-(a living being)-should undertake-(exert in)-self-control and after having shaken off (destroyed) all the remnants of his (past) karman, he will become an eternal, perfect or liberated soul.

[VI]

Self-conquest Or Self-control

सरीरमाहु नाव त्ति जीवो बुच्चइ नाविओ ।

संसारो अण्णवो वुत्तो जं तरन्ति महेसिणो ॥ १ ॥

(उ० 23-73)

1. The body is said to be the boat and the soul is said to be the sailor. The samsāra (worldly existence) is said to be the ocean which is crossed (only) by great sages

अप्पा खलु सययं रक्खियव्वो सट्ठिण्हिण्हिं सुसमाहिण्हिं ।

अरक्खिआं जाइपहं उवेइ सुरक्खिओ सट्ठदुहाण मुच्चइ ॥ २ ॥

(दश० चू० 2-16)

2. One must always guard oneself – (one's soul) – (from all evil), by having all the sense-organs properly controlled. In case the soul is not well-guarded, it takes to the path leading to birth (and death); while if well-controlled, it becomes free from all (worldly) sorrows and misery.

जस्सेवमप्पा उ हवेंज्ज निच्छिओ चइज्ज देहं न हु धम्मसासणं ।

तं तारिसें नो पयलेन्ति इन्दिया उवेंतवाया व सुदंसणं गिरिं ॥ ३ ॥

(दश० चू० 1-17)

3. One, whose soul is thus firmly established in religion, would fain abandon (sacrifice) his body, but never the religious precepts (or instructions). Such an (illustrious) one is never swayed away by

the senses, just as the severest of stormy gales can never shake the mount Meru.

Exp. It is only the weak-minded that yield to their senses. The strong ones keep them under control. A furious gale or storm will uproot even the strongest of trees, but the mount Meru, will never be affected or budged even an inch.

अप्या चेव दमेयव्यो अप्या हु खलु दुदमो ।

अप्या दन्ता सुहा होइ अस्ति लाण परत्थ य ॥ ४ ॥

(३० १ १५)

4 The Self alone should be subdued, for it is very difficult to subdue it, he who has subdued his Self becomes happy in this world as well as in the next

Exp. Self-conquest is the real conquest and not the conquest of others, it is the key to the real happiness in this world as well as the next By Ātman here is to be understood the inner or inherent tendencies of a living being'

वरं मे अप्या दन्ता संजमेण तवेण य ।

माहं परं हि दम्मन्तां वेधेण हि वहेहि य ॥ ५ ॥

(३० १ १६)

5 It is far better that I (myself) should subdue my Self by self-control and austerities, rather than be subdued by others with fetters and corporeal punishment

अप्या नई वेयरणी अप्या मे कूडसामली ।

अप्या कामदुहा धेणु अप्या मे नन्दणं वणं ॥ ६ ॥

(३० २० ३६)

6. My own Self is the river Vaitarani, my own Self is the Kūṭasālmali tree; my own Self is the (miraculous) desire-yielding cow (kāmadhenu), and my own Self is the park Nandana (paradise)

Exp. Vaitarani is a river in hell, whose waters are saline and very biting cold like the blade of a razor. The Kūṭasālmali is also a tree in hell, whose leaves are also very sharp and piercing.

The idea is that one's own Self is responsible for the tortures in hell or pleasures in heaven

अप्या कत्ता विकत्ता य दुक्त्वाण य सुहाण य ।

अप्या मित्तममित्तं च दुप्पद्वियसुपद्विआं ॥ ७ ॥

(३० 20-37)

7 My own Self is the doer and un-doer of misery and happiness (in this world), my own Self is my (best) friend or (worst) foe, depending on whether it acts well or badly.

जो सहस्सं सहस्साणं संगमिं दुज्जण जिण ।

एमं जिज्जं अप्पाणं एस से परमो जओ ॥ ८ ॥

अप्पाणमेव जुज्झाहि किं ते जुज्झेण वज्झओ ।

अप्पाणमेवमप्पाणं जइत्ता सुहमंहाण ॥ ९ ॥

(३० 9-34-35)

8 A man may conquer thousands and thousands of invincible foes (but that is of no real consequence); his greatest victory is when he conquers only his own Self.

Exp. The conquest of Self is far more difficult than the conquest of external enemies.

9. Fight with your (own) Self; what is the good of fighting the external (foes)? By conquering one's Self through- (by means of) - one's own Self, one obtains (true) happiness

पंचिंदियाणि कोहं माणं मायं तहं व लाहं च ।

दुज्जयं चेव अप्पाणं सव्वं अप्पे जिणं जियं ॥ १० ॥

(उ० 9.36)

10. The five senses, (the four passions, viz.) anger, pride, delusion and greed, are all difficult to conquer, (equally difficult it is to conquer) one's own Self. But one who has conquered his Self, has conquered everything (else in the world).

न तं अरी कंठछेत्ता करेइ जं स करे अप्पणिया दुरप्पा ।

सं नाहिई मच्चुमुहं तु पत्ते पच्छाणुतावेण दयाविहूणो ॥ ११ ॥

(उ० 20.48)

11 Even his enemy, who cuts his throat, will not do the evil-minded person as much harm as he will do to himself, the man, who is devoid of compassion (and pity) will feel repentance, and realise (the folly of his evil deeds), in the hour of death. (But then it is too late !)

जां पव्वइत्ताणं महव्वयाइं सम्मं च नो फासयई पमाया ।

अनिग्गहप्पा य रसेसु गिद्धं न मूलओ छिन्दइ बंधणं सं ॥ १२ ॥

(उ० 20.39)

12. He, who after renouncing the world (and becoming a monk), does not strictly (correctly) observe

the (five) great vows through carelessness, does not restrain himself properly (is not self-controlled), and is addicted to the pleasures of senses, such a monk will never (be able to) cut asunder the fetters (of the kârmic bonds that bind his soul).

से जाणं अजाणं वा कट्टु अहम्मियं पर्यं ।

संवरे खिप्पमप्पाणं बीयं तं न समायरे ॥ १३ ॥

(दश० 8-31)

13. Having committed a wrong (or sin, i.e. having taken an irreligious step) knowingly or unknowingly (consciously or unconsciously), he should immediately revoke it (restrain himself), and should never repeat it a second time (again)

पुरिस्ता ' अत्ताणमंवे अभिनिगिज्झ एवं दुक्खा पमोक्खस्ति ।। १४॥

(आत्मा० III. 3-11९)

14 O man ! You (better) control and curb your own Self ! Thus alone will you be free from (all) sorrows and misery.

[VII]

Mokṣa-Mārga

The Road To Liberation (The Path Of Liberation)

नाणं च दंशणं चैव चरित्तं च तवो तथा :

एयमगमणुप्पत्ता जीवा गच्छन्ति संग्गई ॥ १ ॥

(३० 28 3)

1. (Right) knowledge, (right) faith, (right) conduct, and austerities. Those who follow this (four-fold) path will attain the best state of existence (final beatitude)

Exp One, who has renounced the world, aspires after final liberation or mokṣa. But the problem is, which is the right path leading to mokṣa? There are so many roads and cross-roads, and naturally one gets perplexed. The choice of the right path is very important if he wants to reach his destination. Here is described the right path to liberation, and that consists of (right) knowledge, faith, conduct and austerities. One who keeps to this path scrupulously, will certainly reach the destination, viz. mokṣa.

Right knowledge, right faith, and right conduct—these are called the Ratnatraya – The Three Jewels.

नाणेण जाणई भावे दंशणेण य सद्दहे ।

चरित्तेण निगिण्हाइ तवेण परिसुज्झई ॥ २ ॥

(३० 28 35)

2. By (right) knowledge one knows (the true nature of) things, by (right) faith one believes in them, by (right) conduct one controls (the influx of) karman, and by austerities one attains purity

तत्थ पंचविहं नाणं सुयं आभिणिवाहियं ।

ओहिनाणं तु तइयं मणनाणं च केवलं ॥ ३ ॥

(३० 28 4)

3. Knowledge is fivefold .—

(1) Ābhimbodhika (also called Matī) - knowledge obtained by the soul with the help of the five senses and the mind.

(2) Śruta — knowledge derived from scriptures, or from hearing lectures, preaching etc.

These two are termed Parokṣa — i. e. indirect, or mediate, because the soul gets this knowledge not directly, but through some other medium. The remaining three are Pratyakṣa or direct

(3) Avadhī — Supernatural or extra sensory perception. The soul gets this knowledge without the aid of the senses and the mind, but there is a limit (avadhī) to the extent of this knowledge, depending on the spiritual progress of the individual soul. This knowledge is natural or unborn in the case of celestial and hellish beings (Bhavapratyayika), while in the case of other living beings, it is Kṣāyopāśamika — i. e. arising as a result of partial destruction and suppression of karman. But this knowledge, by its very nature is limited (avadhī)

(4) Manahparyāya .—Thought or mind—reading ; ratiocination. This is higher than Avadhī

(5) Kevala :—Absolute knowledge There is *nothing* that a kevalin does not know He knows everything—past, present and the future. This is the highest type of knowledge, and the soul, after attaining this, becomes Siddha—a liberated or a perfected soul.

नादंसणिस्स नाणं नाणेण विणा न हुंति चरणगुणा ।

अगुणिस्स नत्थि मोक्खं नत्थि अमोक्खस्स निव्वणं ॥ ४ ॥

(३० 28-30)

4 Without (right) faith, there cannot be (right) knowledge, without (right) knowledge there can be no (right or) virtuous conduct; without virtuous conduct there cannot be release or freedom from karman (release from bondage), and without release from karmic bondage, there cannot be Nirvāna (liberation or perfection)

Exp Right faith, right knowledge and right conduct—these are the three essential pre-requisites of mokṣa And these three are regarded as the Ratna-trayi—‘ The Three Jewels ’, for an aspirant after mokṣa

Without right faith (सम्यग्दर्शन), right knowledge (सम्यग्ज्ञान) is not possible, and unless one has the first two, right conduct (सम्यक्चारित्र) is not possible. These must be acquired in the order they are given. Then only the progress will be on the proper lines.

तयो य इविहो वुत्तो बाहिरब्भन्तरो तहा ।

बाहिरो छव्विहो वुत्तो एमेवब्भन्तरो तवो ॥ ५ ॥

(३० 28 34)

5. Austerities (penance) is two-fold: (1) External and (2) Internal. Both external and internal are sixfold each.

Exp. That which 'heats' the mind and the humours (धातुs) in the body, is called tapas. This is the best means for karma-destruction. The 'External' is calculated to bring about the purity of the body, while the 'Internal' aims at the purity of the mind

अणसणमूणायरिया भिक्खायरिया य रसपरिच्चाओ ।

कायकिलेसो संलीणया य बज्झो तवो होई ॥ ६ ॥

(३० 30.8)

6 The External austerities are (1) Anaśana · fasting ; (2) Ūnodarikā (or Avamodarikā) · eating less than one needs, (or gradual reduction of food); (3) Bhikṣā-caryā collecting alms, (4) Rasapantyāga. abstention from dainty food or delicacies; (5) Kāyakleśa · mortification of the flesh; (6) Samlinatā · withdrawing oneself within, by being very careful with the body and limbs, (i. e. he must be very careful in all his movements).

पायच्छित्तं विणओ वेयावच्चं तहं व सज्झाओ ।

झाणं च विउस्सग्गो एसो अब्भितरो तवो ॥ ७ ॥

(३० 30.30)

7. Internal austerities are, (1) *Prāyaścitta*: expiation of sins, (2) *Vinaya* politeness, or humility, (3) *Vaiyāvṛtya*: serving the Guru (preceptor) and elders, (4) *Swādhyāya*: study (of the scriptures), (5) *Dhyāna* meditation (of the auspicious type); and (6) *Vyutsarga* (or *Vyavasarga*) abandoning all bodily care, total disregard of the body.

स्वयित्ता पुव्वकम्माई संजमेण तवेण य ।

सव्वदुक्खव्यर्हणिट्ठा पक्कमंति महेसिणो ॥ ८ ॥

(३० 28 36)

8. Having destroyed their past karman by means of self-control and austerities, the sages proceed towards (the goal i e *mokṣa*), which is free from all sorrows and misery.

तस्संस मग्गो गुरुविद्दसंवा विवज्जणा बालजणस्स दूरा ।

सज्झायणं तनिसेवणा य सुत्तत्थसंविंत्तणया धिई य ॥ ९ ॥

(३० 31, ३)

9 This is the path leading to it (i e *mokṣa*), serving the preceptors and elders (senior monks), to avoid always the (company of) foolish and ignorant people, to apply oneself to one's studies, to resort to solitude, to ponder and meditate on the meaning of scriptures, and fortitude.

Exp A traveller on the road to *mokṣa*, must also possess the following qualities, if he is to make rapid progress —

(1) Humility serving the preceptors and elderly

saints is of great importance, and helps him in the acquisition of knowledge of the scriptures etc

(ii) Avoiding the company of the foolish: Sat-sanga, or the company of the good, serves as a fillip to a newly initiated monk. On the other hand, the company of the foolish will retard his progress

(iii) Swādhyāya Study of scriptures or his daily lessons

(iv) Solitude This also is very difficult in the case of a novice, and so he should particularly cultivate this

(v) Meditating and pondering on the meaning and significance of the scriptures He must utilise properly every minute of his time, and should not allow his mind to remain vacant or idle. An idle mind is devil's workshop

(vi) Fortitude courage to bear any hardships, and a balanced mind

[VIII]

Sādhana-krama

Steps To Self-realisation

सोच्चा जाणइ कल्याणं सोच्चा जाणइ पावगं ।

उभयं पि जाणई सोच्चा जं छैयं तं समायरे ॥ १ ॥

(दश० 4 11)

1. One learns what is beneficial and what is sinful (only) after hearing (the words of the preceptor); both these one learns only after listening (to the preceptor), one should practise only that which is beneficial.

Exp. There are certain things a monk must practise, and there are others he must avoid, the Do's and Don'ts (vidhi and niṣedha). He can be conversant with both of them only after listening very carefully to the instructions he receives from his preceptor.

जो जीवें वि न याणाइ अजीवें वि न याणाइ ।

जीवाजीवि अयाणंतो कह सो नाही संजमं ॥ २ ॥

(दश० 4 12)

2. One who does not know what constitutes life (living creatures), cannot also know what constitutes non-life, thus being ignorant of life and non-life, how can he ever (hope to) know self-control?

Exp. Even in our ordinary day-to-day existence, we are supposed to be law-abiding citizens. Ignor-

ance of law is no excuse. A sādḥaka must know thoroughly what is life and what is non-life. Otherwise how can he practise Ahimsā? This fundamental knowledge of the two categories – Jīva (life) and Ajīva (non-life) – is very essential, if he is to make any progress in his spiritual journey.

जो जीवे वि वियाणाइ अजीवे वि वियाणाइ ।

जीवाजीवे वियाणंतो सो हु नाही संजमं ॥ ३ ॥

(दश० 4.13)

3. One who knows life (living beings), is also (thoroughly) conversant with non-life; one who knows both of them (thoroughly). will alone grasp self-control.

जया जीवमजीवे य दां वि एए वियाणाइ ।

तया गइ बहुविहं सव्वजीवाण जाणइ ॥ ४ ॥

(दश० 4.14)

4. When he becomes (thoroughly) conversant both with life and non-life, then alone he will be able to know the states of existence of all the living beings.

Exp 'Gatī' means a state of existence after death. There are four 'Gatis' possible in the case of every living being - viz. (1) Hellish being (नैरयिक), (ii) Lower animal (तिर्यक्), (iii) Human being (मनुष्य), (iv) Celestial being (देव). Every living being will have to be reborn in one or the other of these four types of existence, depending upon his karman. (of course, this does not apply to those living beings who have annihilated their karman. They attain perfec-

tion, and then they are free from the cycle of births and deaths).

जया मइ बहुविहं सवजीवाण जाणइ ।

तया पुणं च पावं च बंधं मोक्खं च जाणइ ॥ ५ ॥

(दश० ४ १५)

5. When he knows the four-fold (lit. manifold) stages of existence of all the living beings, then only he understands (the nature of) punya (merit), pāpa (sin), bandha (bondage of karman) and mokṣa (release from bondage).

Exp. When a sādḥaka thoroughly understands the fourfold states of existence of living beings, then only he would be able to understand the nature of merit and demerit, bondage of karman, and the ways and means of release from that bondage. He will then know that the four-fold Gatis depend entirely upon the actions—good or bad—of the living beings, and that bondage or release is also entirely of their own making.

जया पुणं च पावं च बंधं मोक्खं च जाणइ ।

तया निर्विदण भाण जं दिव्वे जं य भाणुसे ॥ ६ ॥

(दश० ४ १६)

6. When he knows (the principles of) merit, sin, bondage, and release from bondage, then he is disgusted with—(discards as insipid)—all the pleasures, divine as well as human.

Exp. When he has thoroughly grasped all these principles, then he realises that all the pleasures,

whether worldly or divine, are absolutely insipid, transient, and not worth the trouble.

जया निर्विदूष भोण जं दिव्वे जे य माणुसे ।

तया चयइ संजोगं सन्निभतरवाहिरं ॥ ७ ॥

(दश० 4.1.)

7. When he is disgusted with (all) the pleasures (of the senses), whether human or divine, then he renounces the attachment or contacts with objects external as well as internal.

Exp. By internal contacts is meant the four passions—(love, hatred, pride, etc), and by external contacts is meant worldly possessions, family ties etc. When he realises that all pleasures are insipid and ultimately leave a bad taste, then he is no longer a prey to worldly passions, and then there is also no longer any attachment left in him for worldly possessions or ties.

जया चयइ संजोगं सन्निभतरवाहिरं ।

तया मुण्डं भवित्ताणं पव्वयइ अणमारियं ॥ ८ ॥

(दश० 4.18)

8. When he discards all ties and contacts, both internal as well as external, then he renounces the world, and becomes a homeless monk, with his head clean-shaven

Exp Anagāra means 'one who has no home, or a particular place of residence.' A Jain monk must also remove the hair on his head (Keśaloca) at the

time of initiation into monkhood (Dikṣā). One, who has shaved his head, is supposed to have discarded all care for the body and personal toilet.

जया मुण्डे भवित्ताणं पट्वयह् अणगारियं ।

तया संवरमुक्खित्वं धम्मं फासे अणुत्तरं ॥ ९ ॥

(दश० 4.19)

9. When he has become a homeless (Jain) monk, after having shaved his head, then he is able to practise the excellent religion of self-control.

जया संवरमुक्खित्वं धम्मं फासे अणुत्तरं ।

तया धुणह् कम्मरयं अबोहिकलुसंकढं ॥ १० ॥

(दश० 4.20)

10. When he practises the best religion of self-control, then he shakes off the kārmiṇ dust, created by non-enlightenment and evil thoughts

Exp. Abodhi – The state of non-awakening of the soul, when the soul is wrapped in ignorance or false faith, as opposed to samyaktva or righteousness.

जया धुणह् कम्मरयं अबोहिकलुसंकढं ।

तया सव्वत्तगं नाणं दंसणं चाभिगच्छह् ॥ ११ ॥

(दश० 4.21)

11. When he has shaken off the kārmiṇ dust created by false faith and evil thoughts (passions), he attains all pervading knowledge and faith.

जया सव्वत्तगं नाणं दंसणं चाभिगच्छह् ।

तया लोगमल्लोणं च जिणो जाणह् केवली ॥ १२ ॥

(दश० 4.22)

12. When he attains omniscience and all pervading faith, then he becomes a Jina - (kevalin), and knows the entire world (Loka), as well as the non-world (Aloka)

जया लोगमलोगं च जिणो जाणइ केवली ।

तया जंगे निरुभित्ता सेलेसि पडिवज्जइ ॥ १३ ॥

(दश० 4.23)

13 When he becomes an omniscient Jina, and knows all the world and the non-world, then he curbs (controls) all the activities (internal as well as external), and attains the state of Śaileśi, i. e. as firm and unmoved as a mountain.

जया जंगे निरुभित्ता सेलेसि पडिवज्जइ ।

तया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ॥ १४ ॥

(दश० 4.24)

14 After completely controlling all the activities, and after attaining the state of Śaileśi, he annihilates all karman, and then being completely free from all karmic dust, he attains siddhi - perfection or liberation

जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।

तया लोगमत्थयत्थो सिद्धो हवइ सासओ ॥ १५ ॥

(दश० 4.25)

15 After annihilating all karman, having attained perfection, and being free from all karmic dust, he goes to the top of the world, and becomes an eternal, perfect, or liberated soul.

[IX]

Dharmācārāṇa : Rules of Conduct.

जरामरणवेगेण वुज्झमाणाण पाणिणं ।

धम्मो दीवां पइटा य गई सरणमुत्तमं ॥ १ ॥

(३० 23 68)

1. For the living beings who are swept away by the torrential current of old age and death, Dharma- (Religion or Law) is the (only) island, the firm ground or support, the refuge, and the best shelter.

Exp Birth is necessarily followed by old age and death, cp ज्ञानम्य हि ध्रुवो गृह्यते, or मरणं प्रकृतिः शरीरिणाम् । Every creature that is born, must grow old and die. In some cases, there may not be old age, but nobody can escape death. And being caught in this whirl and eddies of birth, age, and death, the only firm shelter, like an island in midstream, is religion. If only people can take shelter there, then alone they will be saved. Nothing else can save them. The word Dvīpa also means 'one who can protect others' -Śāraṇa.

मरिहसि रायं जया तथा वा मणारमे कामगुणं विहाय ।

एकं तु धम्मं नरदं व ताणं न विज्जई अन्नमिहं किंचि ॥ २ ॥

(३० 14, 40)

2 Oh King ! When you will die, leaving behind all the charming and pleasant things, Dharma (religion) alone will be your best saviour, and nothing else.

Exp. All your worldly possessions, however, great they may be, are of no avail when the hour of death comes. You have to leave everything behind. Your only companion on your journey to the other world will be your good actions, if you have any to your credit.

जरा जाव न पीडेइ बाही जाव न वहुई ।

जाविंदिया न हायंति ताव धम्मं समाचरे ॥ ३ ॥

(दश० 8 36)

3 Man should practise religion before old age harasses (cripples) him, before diseases get the better of him (lit go on increasing), and before his senses lose their faculties.

Exp Generally, people postpone practising religion to old age. Youth is regarded as the time for enjoyment of worldly pleasures. But this is fallacious reasoning. In the first place, nobody knows how long he is going to live in this world. And secondly, religious practice is very difficult to be undertaken in old age, when man is weak and feeble, both physically and mentally. It requires a long practice, and sooner one starts it the better. Cp. अकालो नास्ति धर्मस्य । or गृहीत इव केशेषु सृत्युना धर्ममाचरेत् ।

जा जा वच्चइ रयणी न सा पाडिनियत्तइ ।

अहम्मं कुणमाणस्स अफला जन्ति राइओ ॥ ४ ॥

जा जा वच्चइ रयणी न सा पाडिनियत्तइ ।

धम्मं च कुणमाणस्स सफला जन्ति राइओ ॥ ५ ॥

(उ० 14'24-25)

4 and 5. The day (lit. the night) that goes by, will never return; one who commits wrong or evil deeds, his days are spent in vain (without any gain).

The day (lit. the night) that goes by will never return; one who engages himself in religious practices, his days are spent profitably

Exp. Time is irreversible. Nobody can put the clock back. One who does not utilise every single moment of his life in profitable (i. e. religious) pursuit, is a loser and he can never hope to make good his loss. And knowing that 'time is short', and our life here is uncertain, a man must utilise every single moment at his disposal, in the pursuit of religion.

धम्मो मंगलमुक्खिटं अहिंसा संजमो तवो ।

देवा वि तं नमसंति जस्स धम्मे सया मणो ॥ ६ ॥

(दश० ११)

6. Religion is the most auspicious thing (in the world); and religion consists of Ahimsā—non-injury to all living beings, Samyama—self-control, and Tapas— austerities. Even the gods bow down to him whose mind is always fixed (engaged) in religion

Exp. Man always craves for good and auspicious things and happenings in life. But he forgets that there is nothing more auspicious in the world than religion. It is the most efficacious amulet to ward off all evils in the world. A man who is always devoted to religion is far superior even to gods.

अहिंस सच्च च अतेणमं च तत्तो य वंमं अपरिग्गहं च ।

पडिवज्जिथा पंच महव्वयाणि चरिज्ज धम्मं जिणवेसियं विदू ॥७॥

(उ० 21.12)

7. A wise monk should (always) practise the five great vows, viz. (1) to refrain from all injury to sentient beings; (2) to speak the truth, (3) not to steal (or not to take anything not given to him); (4) to observe celibacy; and (5) to have no possessions whatsoever; and he should (also) always follow the religion as preached by the Jinās.

Exp. For those who cannot undertake the five great vows, there are the five lesser or minor vows called the five Anuvratas, three Gunavratas, and four Śikṣāvratas. This constitutes the twelve-fold code of conduct for a householder. If it is not possible for a householder to undertake *all* the twelve vows, then he should at least make a modest beginning, and should exert himself gradually, until he is in a position to accept all the vows.

[X]

Ahimsā : Non-injury (to all sentient beings).

नाह्वाइज किंचन ॥ १ ॥

(आचा० I. 24)

1. Do not injure any living being.

सर्वे पाणा पियाउया सुहसाया दुस्खपडिक्कूला अप्पियवहा
पियजीविणो जीविउकामा सर्वेसि जीवियं पियं ॥ २ ॥

(आचा० I. 2,3)

2. All living beings love their (own) life, desire (crave for) pleasures, and are averse to pain, they dislike any injury to themselves, everybody is desirous of life, and to every living being, his own life is very dear

ते से अहियाण ते से अबोहिण ॥ ३ ॥

(आचा० I 12)

- 3 That (i e. injury to living beings), is always harmful and injurious to himself (i e. the wrong-doer), it is the main cause of his non-enlightenment

Exp A person who indulges in doing injury to living beings will not get enlightenment Himsā is a great impediment in spiritual awakening.

आयातुले पयासु ॥ ४ ॥

(सू० I. 11.3)

4. One should treat all creatures as (counterparts of) one's own self.

Exp. Do unto others as you would like to be done by, this is called the आत्मौपम्यभाव. One should have the feeling of love towards all the creatures, as if they are a part and parcel of one's own self.

एयं खु नाणिणो सारं जं न हिंसइ किंचण ।

अहिंसा समयं चेव एयावन्तं वियाणिया ॥ ५ ॥

(मू० I. 11,10)

5 This is the quintessence of (the wisdom of) the wise : Not to injure any living being. Non-injury to living beings should be regarded as the ' samaya ',— the true preaching of the scriptures (or the essence of the teaching of scriptures)

संबुज्झमाणं उ नरं महमं पावाउ अप्पाण निवट्टणज्जा ।

हिंसप्पसूयाइं दुहाइं मत्ता वेराणुवन्धीणि महब्भयाणि ॥ ६ ॥

(मू० I. 10,21)

6 Knowing that all the evils and sorrows arise from injury to living beings, and (knowing further) that it leads to unending enmity and hatred, and is the (root) cause of great fear, a wise man, who has become awakened, should refrain from all sinful (harmful) activities.

सयं तिवायण पाणं अद्वान्नेहिं घायण ।

हणन्तं वाणुजाणाइ वेरं वट्ठइ अप्पणो ॥ ७ ॥

(मू० I. 1,13)

7. If a man kills living beings himself, or causes others to kill them, or (even if he) merely consents to their killing them, (by all these three types of

Himsā), he increases his enmity (hatred) towards living beings.

विरए गामधम्महिं जे केइ जगई जगा ।

तेसि अनुवमायाए थामं कुव्वं परिववए ॥ ८ ॥

(मू० I. 11.33)

8. Indifferent to worldly objects (pleasures of senses), he (a monk) should move about, treating all creatures in the world as he himself would like to be treated, and exerting his power in protecting them.

जे य बुद्धा अतिक्रंता जे य बुद्धा अणागया ।

संति तेसिं पइहाणं भूयाणं जगई जहा ॥ ९ ॥

(मू० I. 11.36)

9 The enlightened ones (i. e. the Tirthamkaras) of the past, and those that are to come (i. e. of the future),— all have peace (Ahimsā) as the foundation (of their preaching), just as the earth is the foundation of all things (in this world)

Exp. The fundamental basis, or the very foundation of the preaching of all Tirthamkaras of the past, future, as well as the present, is Śānti—peace; or in other words Ahimsā.

पुढवी य आऊ अगणी य वाऊ तणरुक्खबीया य तसा य पाणा ;

जे अण्डया जे य जराउ पाणा संसेयया जे रसयाभिहाणा ॥१०॥

एयाइं कायाइं पवेइयाइं एएसु जाणे पडिलेह सायं ।

एएण काएण य आयवण्डे एएसु या विप्परियासुविन्ति ॥११॥

(मू० I. 7.1.2)

10 and 11. Earth, water, fire, wind, grass, trees and corn; the mobile beings (viz.) the oviparous, viviparous, those generated from dirt (sweat), and those generated in fluids,—all these have been declared (by the Jinās) as the classes of living beings. Know and realise that they all desire happiness. By hurting these beings, you harm your own souls, and will again and again be born as one of them.

अज्झत्थं सव्वओ सव्वं दिस्स पाणे पियायए ।

न हणे पाणिणो पाणे भयवेराओ उवरए ॥ १२ ॥

(उ० ६६)

12 Seeing that everything that happens to somebody concerns (affects) him personally, one should be friendly towards (all) beings; being completely free from fear and hatred, one should never injure any living beings.

Exp. The first line is a bit obscure Jacobi translates ' Everything that happens to somebody, affects him personally, therefore, knowing the creatures' love of their own self, do not deprive them of their life, but cease from endangering and combating them '

Piyāyae = Priyātmanah But Charpentier takes it as Priyāyate or Prīnayet

समया सव्वभूएसु सत्तुमित्तेसु वा जगे ।

पाणाइवायविरई जावज्जीवाए दुक्करं ॥ १३ ॥

(उ० १९२५)

13. Impartiality (equanimity) towards all living beings in the world, whether friends or foes, and life-long (total) abstention from injury to living beings, is a vow difficult to observe

अभयं पथिवा तुभं अभयदाया भवाहि य ।

अणिच्चं जीवलोगम्मि किं हिंसाण पसज्जसि । १४ ॥

(३० 18 11)

14. " I grant you freedom from fear. O King (i.e. I forgive you), but you also (in turn) grant safety and protection (to others), in this transient world of living beings why are you addicted to committing Himsa - injury to living beings ? "

जगन्निस्मिण्हि भृण्हि तसनामिहि थावरंहि च ।

नां तस्मिमारभे दंडं मणसा वयसा कायसा चैव ॥ १५ ॥

(३० 8 10)

15. In thought, words or deeds, he (a monk) should not undertake harmful activity to living beings, who live in this world whethe they are mobile or immobile.

Exp - ' Dandi ' - is any harmful or injurious activity. The three ways of Himsa are (1) mentally i.e. in thought, (2) orally i.e. by speech, and (3) physically i.e. by action. The other three ways of Danda or Himsa are (1) doing it yourself; (2) asking others to do it, and (3) giving consent to others doing it. All the three are equally sinful.

तत्थिमं पढमं ठाणं महावीरेण वेसियं ।

अहिंसा निउणा विद्वा सव्वभूणसु संजमो ।. १६ ॥

(दश० 6.9)

16. The very first principle of religion laid down by Lord Mahāvīra is Ahimsā—Non-injury to living beings,—which must be observed very scrupulously and thoroughly, and behaving towards all living beings with proper restraint and control.

Exp The cardinal or the first principle of the Faith as propounded by Lord Mahāvīra (and the other Tirthamkaras also), is Ahimsa. It has got the pride of place or place of honour, among all the vows, and all other precepts are subservient to it, or in fact follow from it logically. If a monk observes Ahimsā, both according to the letter and spirit, then he cannot violate any other vows

सद्वे जीवा वि इच्छन्ति जीवितं न मरिज्जितं ।

तम्हा पाणिबहं घोरं दिग्गथा वज्जयंति णं ॥ १७ ॥

(दश० 6.11)

17. All living creatures (that are in this world) desire to live Nobody wishes to die And hence it is that the Jain monks avoid the terrible (sin of) injury to living beings.

[XI]

Satya : Truth.

तं सच्चं भयवं ॥ १ ॥

(प्रश्न० II)

1. Truth is the (highest) Divinity (or divine principle).

पुरस्ता ' सच्चमेव समभिजाणाहि । सच्चस्स आणाए से उवट्ठिए मेहावी मारं तरइ ॥ २ ॥

(आवा० I 33)

2. Oh Man ! Know thou Truth (to be the highest fundamental principle); or Oh Man ! comprehend (what is) truth The wise man, who always abides by the commandment of truth (i. e. who always adheres to the precepts of truth), goes beyond (i. e. conquers) death

अप्यणत्ता परत्ता वा कोहा वा जइ वा भया :

हिंसगं न मुसं बूया नां वि अलं वयावण ॥ ३ ॥

(दश० 6-11)

3 He- (a monk)- should never speak a lie, which is (always) injurious (to living beings), whether for his own sake or for the sake of others, or out of anger, or fear, he should also not force (influence) others to speak a lie.

Exp. People are tempted to tell lies for some gain to themselves, or to others; i. e. for material profit.

Similarly when a man is angry, or under the influence of fear, he is not his own self and is liable to tell falsehood or half-truths. But a monk must not swerve from the path of truth *under any circumstances*.

तहेव सावज्जऽणुमोयणी गिरा ओहारिणी जा य परोवघायणी ।
से कोह लोह भय हास माणवो न हासमाणो वि गिरं वणज्जा ॥४॥
(दश० 7-54)

4 Similarly a (wise) monk should never utter words (speech) sinful, or condoning sin (lit. giving consent to sin), or categorical ones (making definite assertion), or likely to hurt (the feelings of) others, whether out of anger, greed, fear or jest.

सुवक्कसुद्धिं समुपेहिया मुणी गिरं च दुट्ठं परिवज्जण सया ।
मियं अदुट्ठं अणुवीहि भासण सयाण मज्जे लहर्ह पसंसणं ॥ ५ ॥
(दश० 7-55)

5. Always pondering on the purity of speech, a monk should avoid (using) harsh words. (Even) when an occasion arises, he should use few words, and these too not bad or harsh, and after carefully weighing them (after careful consideration), such a man is eulogised among the saints (is lauded by good persons).

अप्पत्तिअं जेण सिया आसु कुप्पेज्ज वा परं ।
सव्वसो ते न भासिज्जा भासे अहिअगामिणि ॥ ६ ॥
(दश० 8-48)

6. He (a monk) should never resort to that (type of) injurious or harmful speech, by which he

would lose the confidence of others; or by which others would get angry quickly (i. e. which would provoke others).

Exp. Rash and thoughtless words lead to misunderstandings and cause tempers to be frayed. Such speech also makes others lose their confidence in you; e.g. elsewhere in *Daśavaikālika* (9·iii·7) it is said. 'Iron darts pain only for a while, and they can be easily extracted; but injurious words are hard to be-(cannot be)-extracted; and they result in enmities, and are very terrible in consequences'.

देवाणं मणुष्याणं च तिरियाणं न दुःखहे ।

अमुगाणं जओ होंड मा वा होड त्ति नो वण ॥ ७ ॥

(दश० 7.50)

7. When there is a skirmish (fight) going on,—be it among celestial beings, human beings, or animals—, he should never utter the words, “ May such and such (one) be victorious or defeated ”.

Exp. A monk should never be a partisan. He should be totally disinterested. In fact he is not even supposed to watch such a fight. But even if it be a sportive fight, he should not side with any of the rival or competing parties, because in that case, he necessarily hurts the feelings of the other party.

अपुच्छिओ न भासेज्जा भासमाणस्स अंतरा ।

पिट्ठिमंसं न खाणज्जा मायामोसं विवज्जण ॥ ८ ॥

(दश० 8.47)

8. He (a monk) should never speak unless spoken to (accosted), nor should he interrupt others in their speech (i. e. should never butt in); he should never be a back-biter, and should (always) avoid deceitful and false statement in his speech.

Exp. He should never take the initiative in speech or conversation, but at the same time, should not keep quiet when spoken to. Because that also will be insulting to the other person. Even ordinary decency requires that you should not interrupt a speaker, and start talking yourself,—a fundamental principle in the art of conversation. And the speech must not be full of duplicity, or equivocal i. e. capable of double interpretation. (Like : The Greece, the Romans, shall conquer : Oracles of Delphi.)

जणवयसम्मयठवणा नामि रुचे पडुच्च सञ्चे य ।

ववहारभावजोगे दस्से ओवम्मसञ्चे य ॥ ९ ॥

(प्रज्ञापनामूत्र-भाषा १६)

9. There are ten types of ' truth ' or true speech, (current in worldly usage.) (1) Janapada, (2) Sammata, (3) Sthāpanā, (4) Nāma, (5) Rūpa, (6) Pratītya, (7) Vyavahāra, (8) Bhāva, (9) Yoga and (10) Aupamya.

(1) Janapada—satya : Speech conforming to the particular country or province, where one might be living. There are some words which have different meanings in different dialects or different places ; e.g. नवरो means ' idle ' in Guj. while it means

'husband' in Marāthī. A promiscuous use of such words leads to very awkward situations.

(2) Sainmata-satya : 'Accepted meanings of words.' e. g. Pañkaja—means anything born in mud, but the accepted meaning of the word is a 'lotus', and so it will not do if you start using the word in the sense of insects and worms, etc.

(3) Sthāpanā-satya : 'Shape'. E.g. we call a particular object as chair, another a table, etc.; or a glass, mirror, and so on. Similarly the letters of the alphabet, or the various numerals. If people were to go on changing them at their sweet will, then there will be chaos—(Bedlam, or like the tower of Babel).

(4) Nāma-satya: Proper names, even though they may not be significant, or may belie the present state, still they are to be regarded as true, e.g. a Laxmicandra may be a beggar, and Amaranātha may be dead.

(5) Rūpa-satya 'Form'. An object or a person gets that nomenclature only when it, or the person, assumes that form, e. g. a monk; only when a man puts on saffron cloth; or just as on the stage or screen, people get different names according to their rôles

(6) Pratitya-satya . Relative truth. When we use terms such as, light or heavy, big or small, young or old, these are all in relation to certain other objects; e.g. the same man is younger than his older brother

and elder than his younger brother; or exit and entrance, or up and down.

(7) Vyavahāra (or Loka-) satya : Worldly or ordinary usage; e. g. when we say 'this road runs parallel', or 'the station has arrived',—actually we go to the station, which is stationary and we are moving. But this is common parlance

(8) Bhāva- satya : General impression. When we give a particular nomenclature, or describe a thing because of 'its certain predominant qualities, that is called Bhāva- satya; e. g. 'the forest is green',—though there may be other colours in it, or a parrot is said to be green, though its beak is red.

(9) Yoga- satya . Contact or Association. Because of certain associations, (or because of his profession); e. g. a tailor, a mason, or a teacher etc., they are *always* called by that name; really speaking a tailor or a mason are not stitching clothes, or laying bricks all the twentyfour hours, but that name sticks to them.

(10) Upamā- satya : Analogy. Here the analogy is not to be stretched. Moon-like face; lotus-eyed; nectar-like words, etc.

कांहि माणे माया लंभि पेज्जे तहेव दांसे य ।

हासे भय अक्खाइय उवघाण निस्सिया दसमा ॥ १० ॥

(प्रशापन-मूत्र-भाषापद)

10. The following ten types of speech are said to be 'false speech' Viz , speech based on, or as a result of (1) anger, (2) pride, (3) deceit, (4) greed, (5) love, (6) hatred, (7) jest, (8) fear, (9) imagination and (10) injury.

[XII]

Asteya : Non-stealing

तद्यं च अदत्तादाणं हरदहमरणभयकलुसतासणपरसंतिमऽमेज्ज
लाभमूलं.....अकित्तिकरणं अणज्जं.....साहुगरहणिज्जं पियजण-
मिस्तजणभेदविप्पीतिकारकं रागदोसबहुलं ॥ १ ॥

(प्रश्न० III-9)

1. The third (great sin) is taking what is not (expressly) given, i. e. stealing; it causes heart-burning to others, endangers life, is sinful, alarming and scaring (others), it is the cause of greed for others' property, and it is the root-cause of greed; it brings infamy (bad reputation), is a vile and ignoble act, censured (abhorred) by the good; it causes disruption among friends and dear ones, and gives rise to passions and hatred.

Exp. there are various types of theft :—

(1) Theft; (2) taking what is not given, (3) taking huge profit, (4) lack of self-control, (5) greed or covetousness for others' property; (6) fickleness; (7) robbery, (8) defalcation ; (9) committing sinful deeds; (10) using false weights and false measures, (11) desire to get others' wealth, and (12) greed or thirst for wealth etc.

दंतसोहणमाइस्स अदत्तस्स विवज्जणं ।

अणवज्जेसणिज्जस्स गिण्हणा अवि दुक्करं ॥ २ ॥

(३० 19-28)

2. To abstain from (taking) what is not given, even so much as a tooth-pick etc.; and to accept only

(such) alms as are free from (all) faults ; this is a difficult vow (to observe).

Exp. Anavadya : Faultless; free from sin, Eṣāṇīya · Acceptable, and therefore pure. The requisites that a monk has to use *must* also be begged, and *must* also be *faultless* and *acceptable*..

रूवे अतित्ते य परिग्गहे य सत्तोवसत्तो न उवेइ तुट्ठि ।

अतुट्ठिदोसेण इही परस्स लोभाविले आययई अदत्तं ॥ ३ ॥

(उ० 32-29)

3. Not being satisfied with those charming form^s (colours) and possessions (that he has), his craving grows stronger and stronger; being unhappy and miserable because of the fault of discontent, he is possessed by greed, and then he takes away-(steals)-the beautiful things belonging to others.

Exp. When a man runs after the beautiful things of life, and when he finds that he cannot get them legitimately, then he stoops so low as to steal them from others.

तण्हाभिभूयस्स अदत्तहारिणो रूवे अतित्तस्स परिग्गहे य ।

मायामुसं वट्ठइ लाभदोसा तत्था वि दुक्खा न विमुच्चई से ॥४॥

(उ० 32-30)

4 When he is overpowered by violent desire (craving), steals other people's things, and (still) is not satisfied with (all) the charming and beautiful things, and all his (varied) possessions, then his deceit and falsehood increase on account of the fault of his greed; because of these (faults) he is unable to get rid of his misery.

[XIII]

Brahmacarya : The Vow of Celibacy

लौगुत्तमं च वयमिणं ॥ १ ॥

(प्रश्न० धर्मद्वार IV.1)

1. This -(celibacy)-is the best among all the vows in the world,

ब्रह्मचरं उत्तमतव-नियम-ज्ञान-दंसण-चरित्त-सम्मत्त-विणयमूलं ॥२॥

(प्रश्न० धर्म० IV.1)

2. Celibacy is the (root) cause of excellent austerities, vows (rules), knowledge, faith, conduct, righteousness and discipline.

Exp. All these excellent qualities follow as a natural corollary once a monk observes perfect celibacy.

एकस्मि ब्रह्मचरे जस्मि य आराहियस्मि आराहियं वयमिणं सव्वं तस्मा निहुण्ण ब्रह्मचरं चरियद्वं ॥ ३ ॥

(प्रश्न० धर्म० IV.1)

3. With the single vow of celibacy practised (to perfection), it may be taken that he has practised the multitude of the best of vows, therefore, a monk (who wishes to attain perfection), should practise celibacy with firmness.

तवसु वा उत्तमं ब्रह्मचरं ॥ ४ ॥

(ऋ० I-6 23)

4. Among all the austerities, celibacy is the best (highest).

अबंभचरियं घोरं पमायं दुरहिद्वियं ।

नायरंति मुणी लोण भेयाययणवज्जिणो ॥ ५ ॥

(दश० 6.16)

5. Non-celibacy-(breach of celibacy)-is the most horrible carelessness (breach of discipline), the worst offence that could be committed; and hence the monks, who are keen on keeping themselves aloof from any (likely) breach of conduct, never think of practising non-celibacy.

मूलमेयमहम्मस्स महावीससमुत्तयं ।

तम्हा मेहुणसंसंगं निगंथा वज्जयंति णं ॥ ६ ॥

(दश० 6.17)

6. This-(non-celibacy)-is the root of all sins, and a multitude of all great faults; and therefore, the monks always refrain from non-celibacy of any sorts whatsoever.

जे विसवणाहिअजोसिया संतिण्णेहि समं वियाहिया ।

तम्हा उट्ठं ति पासहा अदक्खु कामाई रोगवं ॥ ७ ॥

(सू० I. 2.32)

7. Those who resist the seductions (of women) are treated (placed) on par with those who have crossed the saṃsāra (worldly existence). Therefore, look up (i.e. keep the high ideal of Mokṣa in view). They (i.e. the virtuous) regard pleasures as equal to diseases.

देवदाणवगंधवा जक्खवरक्खसकिन्नरा ।

वंधयारिं नमंसंति दुक्करं जे करंति ते ॥ ८ ॥

(उ० 16.16)

8. The celestial beings, demons, Gandharvas and Yaksās (semi-divine beings), Rākṣasas and Kinnaras, (all these) bow down to a celibate monk, who practises chastity, (which is) the most difficult vow.

आलओ थीजणाइण्णो थीकहा य मणोरमा ।
 संथवो चैव नारीणं तासिं इंदियदरिस्सणं ॥ ९ ॥
 कूइअं रुइअं गीअं हासभुत्तासिआणि य ।
 पणीअं भत्तपाणं च अइमायं पाणभोअणं ॥ १० ॥
 गत्तभूत्तणमिट्ठे च कामभोगा य इज्जया ।
 नरस्सत्तण्णेगिस्स विसं तालउडं जहा ॥ ११ ॥

(उ० 16.11-13)

9, 10 & 11. A dwelling frequented by women, their charming talk, their company, looking at their body (limbs), (listening to) their sweet (cooing) talk, weeping, singing, (merry) laughing, recalling the pleasures enjoyed (in the past), sitting with them (on the same seat), eating well-dressed food and drink, eating and drinking in excess, personal toilet (bodily decoration), and pleasures and enjoyments, – which are very difficult to conquer, – all these things are like the Tālapuṭa poison- (most deadly poison)- for a man who seeks self-realisation.

नो तासु चक्खु संधेज्जा नो वि य साहसं समभिजाणे ।
 नो सहियं पि विहरेज्जा एवमप्पा सुरक्खिओ होइ ॥ १२ ॥
 (म० 1.4.1.5)

12. He (a monk) should not cast (furtive) glances at them (women), nor should he agree to any inconsiderate action with them (should not indulge in

their company). He should not also move or stay alone in their company ; thus one, who keeps away from the company of women, will be able to guard himself well.

Exp. The vow of celibacy is a very difficult one. A monk has to guard himself against all the temptations, and the best way to avoid them is not to have anything to do with them. He should shun their company altogether.

जतुकुंभे जहा उवज्जोई संवासे विवू विसीएज्जा ॥ १३ ॥

(सू० I-4.1.26)

13. As a pot filled with lac (will melt when placed) near the fire, so even the wise (monk) will fall (come to grief) in the company of—(by contact with)—women.

Exp. Just as lac or butter will melt when placed near the fire—it is but in the nature of things!—even so, constant contact with women is bound to spell disaster, sooner or later, even in the case of a wise monk. cp. बलवान् इन्द्रियग्रामः विद्रांसमपि कर्षति ।

हत्थपायपडिच्छिन्नं कण्णनासविगप्पियं ।

अवि वाससयं नारिं बंभयारी विवज्जए ॥ १४ ॥

(दश० 8.56)

14 A celibate (monk) should avoid a woman, even though her hands and feet are cut off, her ears and nose lopped off, and though she be a hundred years old (hag).

जहा विरालवसहस्स मूले न मूसगाणं वसही पसत्था ।

एमेव इत्थीनिलयस्स मज्झे न बंभयारिस्स खमो निवासो ॥१५॥

(उ० 32-13)

15. Just as it is not good (safe) for mice to live near the dwelling place of a cat, even so, it is not safe for a celibate monk to live in a house inhabited by women.

Exp. Staying under the same roof, i.e. in one and the same house with women, is also dangerous for a celibate monk. He should never take such a risk

जहा कुक्कुडपोअस्स निच्चं कुललओ भयं ।

एवं तु बंभयारिस्स इत्थीविग्गहओ भयं ॥ १६ ॥

(दश० 8-54)

16 Just as the young chicken are in constant dread and fear from a cat, even so, a celibate monk is also in constant danger from the body of a woman.

चित्तभित्तिं न निज्झाण नारिं वा सुअलंकियं ।

भक्खरं पिव दट्ठुणं दिट्ठिं पडिस्समाहरे ॥ १७ ॥

(दश० 8-55)

17. He (a monk) should not gaze at walls having paintings (of women), nor at a woman who is well-decorated; on seeing them (accidentally) he should withdraw his gaze (instantly), as on looking at the sun.

जह तं काहिंसी भावं जा जा दच्छसि नारिओ ।

वायाविद्धो दव हद्धो अट्ठिअप्पा भविस्ससि ॥ १८ ॥

(उ० 22.44)

18. If you fall in love with every woman you see, then you will be as unsteady as a Hadha plant, which is wafted (driven) by the wind.

Exp. Hadha is a frail aquatic plant, ' Pistia Stratiotes ', which is shaken even by a very gentle breeze, as it has no firm roots.

विभूसा इत्थिस्संग्गी पणीयं रसभोयणं ।

नरस्सत्तगवेस्सिस्स विसं तालउडं जहा ॥ १९ ॥

(दश० 857)

19. Personal toilet (decorating the body), contact with women, and taking rich and dainty food, all this is like the (deadly) Tālapuṭa poison to one who is seeking self-realisation.

पणीयं भत्तपाणं तु त्विप्पं मयविवद्धुणं ।

वेभच्चेररओ भिक्खु निच्चसा परिवज्जए ॥ २० ॥

(उ० 16.7)

20. Well-dressed (well-seasoned) food quickly arouses passions, a monk, who is intent on practising celibacy, should always avoid such food.

Exp. The food one eats has a great effect on one's mind and behaviour. Pranīta-sṃgīdha, food consisting of milk, ghee, curds, oil and jaggery, honey and sweets, are called sṃgīdha. A celibate monk should avoid such food, as it is conducive to passion.

घम्मलद्धं मियं काले जत्तत्थं पणिहाणवं ।

नाइमत्तं तु भुंजिज्जा बंभचेररओ सया ॥ ११ ॥

(३० 16-8)

21. One who is intent on practising celibacy should always eat his food, collected according to rules (in that behalf), in a measured quantity (limited), at the proper (prescribed) hour, with a peaceful mind (i.e. not allowing the mind to wander), and just for the sustenance of life, and that too never in excess.

Exp. He should eat food only because it is the means for the sustenance of the body, and not for the taste and enjoyment of it.

विभूसं परिवज्जेज्जा सरिरपरिमंडणं ।

बंभचेररओ भिक्खू सिंगारत्थं न धारण ॥ १२ ॥

(३० 16-9)

22. A monk, intent on practising the vow of celibacy, should abstain from ornaments, and should not do anything whatsoever to adorn or decorate his body in any manner.

सद्दे रूवे य गंधे य रसे फासे तहेव य ।

पंचविहे कामगुणे निच्चसो परिवज्जण ॥ १३ ॥

(३० 16 10)

23. He (a monk) should always abstain from the five-fold pleasant things (objects giving pleasures), and sounds, colours, smells, tastes, and touch.

इज्जण कामभांगे य निच्चसो परिवज्जण ।

संकाठाणाणि सव्वाणि वज्जेज्जा पणिहाणवं ॥ १४ ॥

(३० 16-14)

24. One who is full of equanimity (or concentration), should always abandon pleasures of senses, which are hard to leave, and should also avoid all such spots (or objects) which are likely to cast aspersions (on his chastity).

Exp. Even in everyday life, if a man is found in bad locality, or with people of objectionable and suspicious character, then people begin to doubt his character. A monk, then, has got to be very careful so far as his behaviour and movements are concerned.

विस्तप्य मणुजेषु पेमं नाभिनिवेसय ।

अणिच्चं तंस्सि विज्ञाय परिणामं पुग्गलाण य ॥ २५ ॥

(दश० 8-59)

25. He (a monk) should not form attachment for the pleasurable things such as sound, colours, smells, tastes and touch, particularly because he should realise their transitory nature, and also the transitory nature of all material objects.

Exp. Pudgala is ' matter ' — Jada, and is shortlived.

पोग्गलाण परीणामं तंस्सि नच्चा जहा तहा ।

विणीयतण्हो विहरे सीईभूएण अव्यणा ॥ २६ ॥

(दश० 8-60)

26. Knowing the real nature of matter and their effects (परिणाम), he (a monk) should move about, free from all cravings and with a pacified (tranquil) soul, (not perturbed by anything in the world).

[XIV]

Aparigraha : Non-possession

धणधन्नपेसवग्गेसु परिगहविवज्जणं ।

सद्वारंभपरिच्चाओ निम्ममत्तं सुदुक्करं ॥ १ ॥

(उ० 19-29)

1. To renounce all sense of possession (or claim) with regard to wealth, corn, and servants, to abstain from all harmful undertakings (Ārambha), and not to entertain any feeling of possession or attachment : This is a (very) difficult vow.

Exp. Mama—mine. Not to call anything as 'one's own' is Nirmamatva. The possessive instinct is very deep-rooted in man, and it is very difficult to uproot it. Even a beggar is attached to his rags, and broken earthen pots.

चित्तमंतमचित्तं वा परिगिज्झ कित्तामवि ।

अन्नं वा अणुजाणाइ एवे दुक्खा ण सुच्चइ ॥ २ ॥

(सू० I.1.1.2)

2 He, who possesses (owns) even a small property in living or non-living things, or consents to others possessing it, will never be delivered from misery

Exp. * Cittamantamacittam : Living and lifeless things Here the words may be taken in their broad sense and not in the technical sense; i.e. cattle, lands and houses etc.

परिव्ययन्ते अणियत्तकामे अहो य राओ परितप्पमाणे ।

अन्नप्पमत्ते धणमेसमाणे पप्पोति मच्चुं पुरिसे जरं च ॥ ३ ॥

(उ० 14.14)

3 While a man moves about (in this saṃsāra) without abstaining from pleasures, and torments himself day and night, being careless—(engaged in sinful activities), for the sake of others, and seeks (more and more) wealth, (all of a sudden) he reaches old age and death.

आउक्खयं चेव अबुज्झमाणे ममाइ से साहसकारि मंद ।

अहो य राओ परितप्पमाणे अट्टेसु मूढे अजरामरेव ॥ ४ ॥

(सू० I-10 18)

4 Not being aware (conscious) that his life is being exhausted (every second), or will (soon) have an end, a rash and foolish man is always saying 'this is mine, this is mine'; (or a person, given to such possessive instincts, the fool, always embarks on fresh and rash activities). He torments (exerts) himself day and night, being greedy for wealth, and thinking himself to be immune from old age and death.

Exp. Man embarks on all sorts of endless activities, thinking that he is going to stay in this world forever. But he never realises that age and death are creeping slowly but steadily. And death never gives a warning, or does not care to knock at the door when it wants to pounce on a man !

माहणा खत्तिया वेस्सा चण्डाला अडु बोक्कसा ।

एसिया बेसिया सुद्धा जे य आरम्भानिस्सिया ॥ ५ ॥

परिग्गहनविट्ठाणं वेरं तेसिं पवट्ठे ।

आरंभसंभिया कामा न ते दुक्खविमोयगा ॥ ६ ॥

(सू० I.9.2-3)

5 & 6. Brāhmaṇas, Kṣatriyas, Vaiśyas, Cāṇḍālas, Bukkasas, hunters (Esiyas), merchants (Besiyas), Śūdras, and others who are engaged in harmful undertakings (Ārambha), the iniquity (hatred) of all these men who are possessed with a sense of property, goes on increasing, pleasures are always obtained by sinful activities, and they are never capable of freeing men from misery.

Exp. Bukkasa—A mixed race. Vaiśika—Merchants. Persons who are entangled in worldly undertakings only perpetuate or prolong their rivalries, jealousies and hatred. And any amount of worldly possessions and pleasures will never really free a man from sorrows and misery.

जे पावकम्महेहिं धणं मणूसा समाययन्ती अमहं गहाय ।

पहाय ते पासपयट्ठिए नरे वेराणुवट्ठा णरयं उवेन्ति ॥ ७ ॥

(उ० 4.2)

7. Men, who under evil influence—(being misguided)—acquire wealth by evil deeds, (are forced to) abandon it, and being ensnared (by their passions) and with their hatred ever on the increase, (ultimately) go to hell.

थावरं जंगमं चेव धनं धनं उवक्खरं ।

पच्चमाणस्स कम्मेहिं नालं दुक्खाउ मोअणे ॥ ८ ॥

(उ० 6-6)

8 Immovable and movable property, wealth, corn and other means (perquisites),—none of these are capable of freeing a man, from misery, who is suffering from the ripening (fruition) of his actions.

खेत्तं वत्थुं हिरण्णं च पुत्तदारं च बन्धवा ।

चइत्ता णं इमं देहं गन्तव्वमवसस्स मे ॥ ९ ॥

(उ० 19-16)

9 Every man should think that he has to depart certainly one day, leaving behind fields, house, gold, sons and wife (i.e. family), relations,—(in fact) leaving (even) his body.

Exp A man should always bear this in mind that when the time comes to exit from this world he cannot take anything with him, not even his own body

कस्सिणं पि जो इमं लोयं पणिपुण्णं दलेज्ज इक्कस्स ।

तेणावि सं न संतुस्से इइ दुप्पूरण इमे अया ॥ १० ॥

(उ० ६-16)

10. If somebody were to give the whole earth to one man, even then the man will not be satisfied; a (greedy) person is extremely difficult to be satisfied.

Exp. We have the story of the king Alexander the Great, who was not satisfied even after conquering the whole world !

सुवर्णरूप्यस्त उ पचया भवे सिया हु केलाससमा अमंखया ।
 नरस्त लुद्धस्त न तेहि किंचि इच्छा हु आगाससमा अणंतिया ॥११॥
 (३० 9-48)

11. If there were innumerable mountains of gold and silver, (each) as big as the Kailāsa mountain, they are nothing to a greedy man, (ie even they will not satisfy him); for desire (craving) is boundless like space.

Exp. Cp. Mahābhārata

यन् पृथिव्या त्राहियवं हिरण्य पञ्चवः क्रियः ।

नाले एकस्य तत् सर्वं इति मत्वा शमं व्रजेत् ॥

(उद्योगपर्व 39 5-69)

वित्तेण ताणं न लभे पमत्ते इमम्मि लोए अहुवा परत्था ।

दीवप्पणट्ठे व अणंतमाहे नेयाउयं दत्तुमदत्तुमेव ॥ १२ ॥

(३० 4.5)

12. Wealth will not afford protection either in this world or in the next, to a careless (sinful) man, whose light of knowledge is extinguished. Such a person may see the right path, but being under the influence of delusion he will act like a person who has lost his light, and is enveloped in pitchy darkness.

वियाणिया दुक्खविद्वणं धणं ममत्तवन्धं च महद्वमयावहं ।

सुहावहं धम्मधुरं अशुत्तरं धारज्ज निव्याणमुणावहं महं ॥१३॥

(३० 19 98)

13 Realising that wealth merely increases your sorrows and worries, and the bonds of attachment (possession) bring in their wake great dangers, you should bear the excellent yoke of religion, which will give you real pleasure, and will also bring you the great happiness (and bliss) of Nirvāṇa (mokṣa).

जं पि वत्थं व पायं वा केवलं पायपुच्छं ।

ते पि संजमलज्जट्ठा धरेन्ति परिहिंति य ॥ १४ ॥

(दश० 6-20)

14. And whatever (requisites like) clothing, vessel, blanket, or broom that they (the monks) possess or wear, is purely for (facilitating) self-control, and out of a sense of decency or modesty (लज्जा); (there is no sense of attachment).

न सो परिग्गहो बुत्तो नायपुत्तेण ताइणा ।

मुच्छा परिग्गहो बुत्तो इइ बुत्तं महेस्सिणा ॥ १५ ॥

(दश० 6-21)

15. That- (the possession of requisites)- is not called 'possession' by the great saviour-(the illustrious) Nāyaputta. The great sage has declared that greed or covetousness is possession.

Exp. Cp मिथिलाया दह्यमानाया न मे दह्यति किञ्चन । (This is found in Buddhist and Brahmanical literature also).

Tai: from Trāṭṭī-Saviour, or from Tādṛg-like that, illustrious. Nāyaputta-The scion of the Dnyatī or Nāga clan.

सत्त्वत्थुवहिणा बुद्धा संरक्खणपरिग्गहं ।

अवि अप्पणो वि देहम्मि नायरंति ममाइयं ॥ १६ ॥

(दश० 6-22)

16 The enlightened ones, though they possess and carefully guard their requisites, still they do not have any attachment or sense of 'mine-ness' for those articles; why, they do not have that sense of attachment even towards their own bodies !

[XV]

Sādhū-Dharma : Duties of a Monk

देवलोगसमाणो य परियाओ महेसिणं ।

रयाणं अरयाणं च महानरयसारिसो ॥ १ ॥

(दश० चू० I-10)

1. The ascetic life of those, who are intent on (or take delight in) self-control, is comparable to living in heaven; while (the life of) those, who do not practise self-control, is like living in hell

आयावयाही चय सोअमहं कामे कमाही कमियं खु दुक्खं ।

छिंवाहि दोस् विणणज्ज रागं एवं सुही हं।हिसि संपराए ॥ २ ॥

(दश० 2-5)

2. Mortify yourself, give up (the feeling of) tenderness (for the body), conquer desires, and then you will realise that you have conquered (all) sorrow and misery; cut off all types of attachment, suppress hatred, and thus (alone) you will be happy in this samsara (worldly existence).

तहं व भत्तपाणंसु पयणे पयावणंसु य ।

पाणभूयदयट्ठाए न पए न पयावए ॥ ३ ॥

(३० 5-10)

3. Similarly in cooking food and drink, or getting it cooked, (there is great loss of all sorts of life), out of compassion for living beings, he (a monk) should not cook, nor cause others to cook (food etc.).

एग्याऽचेलए होइ सचले यावि एग्या ।
एयं धम्महियं नच्चा नाणी नो परिदेवण ॥ ४ ॥

(३० 2.13)

4. There may be a time when he will have no clothes; on other occasions he may have some. But knowing that (either of) this (state) is beneficial (for his religious practice), a wise (monk) should not be sorry for it.

संतत्ता केसल्लोएणं बंभचेरपराइया ।

तत्थ मन्दा विसीयन्ति मच्छा विट्ठा व केयणे ॥ ५ ॥

(सू० I. 3.1.13)

5 Some weak (monks), who are tormented at (the thought of) plucking out the hair, and who find it too hard to practise celibacy, become disheartened like fish hooked by bait (or caught in the nets).

जहा संगामकालम्मि पिट्ठो भीरु पेहइ ।

वल्लयं गहणं नूमं को जाणइ पराजयं ॥ ६ ॥

एवं तु समणा एगे अबलं नच्चाण अप्पगं ।

अणागयं भयं दिस्स अविकप्पंतिमं सुयं ॥ ७ ॥

(सू० I. 3.3.1 & 3)

6 & 7. Just as at the hour of the battle, a coward looks behind for a ditch, thicket, or some other hiding place, always distressed with the thought: ' who knows who will lose (or win) ' ? Similarly some monks, knowing themselves to be weak (in practising self-control), and being conscious of future (impending) peril (lit. fear), have recourse to worldly sciences (like grammar, astrology, etc.).

Exp. Just as a coward, instead of concentrating on fight, and fighting with all his might, makes sure of a hideout, or a place of shelter in case of defeat, similarly weak-minded monks, who are afraid of facing privations and wants, in case they do not get food, or clothing etc by begging, try to master worldly sciences, as something to fall back upon, hoping to earn their living on the strength of these sciences

जे उ संगामकालम्भि नाया सूरपुरंगमा ।
नो ते पिट्टसुवेहिंति कि परं मरणं सिया ॥ ८ ॥

(मू० I. 336)

8. But the famous warriors and valiant heroes, and leaders (of men), never look back at the time of the battle. (They think) : the worst that can happen is, " We shall embrace death "

Exp. Cp A man can die but once. But cowards die many a death.

जे लङ्घणं सुविण पउंजमाणे निमित्तकांऊहलसंपगाहे ।
कुहेडविज्जासवदारजीवी न गच्छुइ सरणं तम्मि काले ॥ ९ ॥

(३० 2045)

9 He (the monk), who practises divination from bodily marks, (palmistry) and dreams, who is well-versed, -or who always indulges -in the practice of augury (astrology) and superstitious rites, who earns a sinful living by practising black magic, will find no refuge at the (crucial) time (i.e. the hour of retribution)

जे सिया सन्निहीकामे गिही पवइए न से ॥ १० ॥

(दश० 6-19)

10. He, who is desirous of storing- (laying by provisions, such as ghee, sugar etc), is a householder and not a monk.

कहं नु कुज्जा सामणं जो कामे न निवारए ।

पए पए विसीयंतो संकप्पस्स वसं गओ ॥ ११ ॥

(दश० 2-1)

11. How can he, who cannot control his passions, and who is swayed away by distracting thoughts and is disheartened (discouraged) at every step, can ever possibly practise the rules of asceticism ?

Exp. A monk must have perfect faith in what he has undertaken, and must not entertain doubts and misgivings regarding the course of conduct prescribed by the preceptors. He must not also lose heart and faith in himself.

सुक्कज्झाणं श्रियाएज्जा अनियाणे अकिंचणे ।

वासट्ठकाए विहरेज्जा जाव कालस्स पज्जओ ॥ १२ ॥

(३० 35-19)

12. He (a monk) should always concentrate on the highest and most pure type of meditation, be free from Nidāna-(1 e. craving for worldly or temporal gains in lieu of his austerities), should possess nothing, and move about (in the world) completely disregarding his body, till such time as death overtakes him.

Exp. Śukla-Dhyāna: Highest and most pure type of meditation.

Nidāna :—This term has a peculiar meaning in Jain Philosophy. When a man desires some worldly or material gain in lieu of his austerities, or when he is obsessed with the idea of vengeance and retribution, he expresses a desire to wreak vengeance on the person who might have wronged him, at the cost of his penance and austerities (Punya). It is one of the Ārtadhyānas, and a serious hindrance in the way to self-realisation. Cp. निदानं तपसो विक्रयः । or कामोपहतचित्तानां निदानं आनेष्ट्याने भवति । or भोगक्राड्ढया नियनं दीयते चित्ते तस्मिन् तेन वा इति । Nidāna forms the motif or the central theme of many Jain narratives. The famous work 'Samarāic-cakahā' of Haribhadrāsūri has Nidāna as its central theme.

आहारमिच्छे मियमेसणिज्जं सहायमिच्छे निउणत्थबुद्धिं ।

निकेयमिच्छेज्ज विवंगजागं समाहिकामे समणे तवस्सी ॥१३॥

(३० 32.4)

13 A monk engaged in austerities, and desirous of Samādhi (righteousness), should partake of (lit desire) only limited and acceptable (i.e. pure) food, should select a companion having intelligence of a very high order, and should select a residence which is suited (conducive) to meditation (i.e. a secluded spot not frequented by women etc.).

Exp Samādhi—Peace of mind, tranquillity, righteousness.

न वा लभेज्जा निउणं सहायं गुणाहियं वा गुणओ समं वा ।

एक्को वि पावाई विवज्जयंतो विहरेज्ज कामेसु असज्जमाणो ॥१४॥

(उ० 32.5)

14. If he is unable to get a companion who is superior to, or (at least) his equal in merit, then he should live (all alone and) by himself, abstaining from sins, and being indifferent to pleasures.

जे ममाइअमई जहाइ से जहाइ ममाइअं ।

से हु दिट्ठभए सुणी जरस नत्थि ममाइअं ॥ १५ ॥

(आचा० 26)

15. He, who abandons the evil thought of attachment (to worldly objects), can alone give up possessions, he alone is a monk who has realised the (real) danger (in the world), who has no (worldly) attachments.

वत्थगंधमलंकारं इत्थीआं सयणाणि य ।

अच्छन्दा जे न भुंजंति न से चाइ त्ति वुच्चइ ॥ १६ ॥

जे य कंतं पिण भोए लद्धे वि पिट्टिकुट्ठई ।

साहीणे चयई भोए से हु चाइ त्ति वुच्चइ ॥ १७ ॥

(दश० 2.2-3)

16 & 17. He, who does not enjoy the (various objects of pleasures such as) clothes, perfumes, ornaments, women and beds, because he is helpless (i. e. because he *cannot* or is not in a position to enjoy them), is not called a true renouncer (Tyāgī). But he, who turns his back upon (i.e. renounces) pleasures and enjoyments, which are highly entertaining

and attractive, even when he commands them, and possesses them, he *alone* is called the (true) renouncer.

Exp. A beggar, for instance, cannot enjoy many of the worldly pleasures. But that does not mean that he has renounced them.

छज्जीवकाण असमारभन्ता मोसं अदत्तं च असेवमाणा ।

परिगृहं इत्थिओ माणमायं एयं परिज्ञाय चरन्ति दन्ता ॥ १८ ॥

(उ० 12.41)

18. Undertaking no injurious activity towards the six-fold living beings, never resorting to falsehood and stealing (lit. that which is not given), renouncing (all) property, women, pride and deceit, thus live those who are truly self-controlled.

निदं च न बहु मजेज्जा सप्पहासं विवज्जण ।

मिहोकहार्हि न रमे सज्झायम्मि रओ सया ॥ १९ ॥

(दश० 8.42)

19 He (a monk) should not care for (be fond of) sleep, should avoid cutting jokes (and indulging in laughter), should not take interest in the secrets (of others), (but) should always be occupied and interested in (or devoted to) his studies.

निम्ममां निरहंकारं निस्संगो चत्तगारवां ।

समा अ सव्वभूएसु तस्सु थावरेसु य ॥ २० ॥

(उ० 19.89)

20 He (a monk) is without any possessions, without egoism, without attachment, without vanity or conceit, he is impartial towards all living beings, whether mobile or immobile.

लाभालाभं सुहं दुःखे जीविष मरणे तथा ।

समो निंदापसंसासु तथा माणावमाणो ॥ २१ ॥

(३० 19 90)

21. He is indifferent to success or failure, happiness and misery, life and death, as also to censure or praise, and honour or insults.

Exp. This is the state of what the Bhagavad-gītā describes as a स्थितप्रज्ञ—a perfectly poised, or balanced soul. Nothing ever disturbs the peace of his mind. Success does not go to his head, nor does failure depress him. He is unmoved whether he receives bouquets or brickbats, and whether people heap encomium on him or calumny.

अणिस्सिओ इहं लोणं परलोणं अणिस्सिओ ।

वासीचंदणकप्पो यं असणे अणसणे तथा ॥ २२ ॥

(३० 19-92)

22. He (a monk) is not interested in this world as well as in the next. He is equally indifferent whether he gets food or not (i. e. whether he eats or has to fast), on the analogy of one who is indifferent whether he is annointed with sandal paste or whether his limb is cut off with an axe.

Exp. Cp. Mahābhārata: XII. 9 25.

वास्यैकं तक्षतो बाहुं चन्दनेनैकमुधनः ।

नाकल्याणं न कल्याणं चिन्तयन्नुभयोस्तयोः ॥

निज्जुहिऊणं आहारं कालधम्मं उव्वट्ठिणं ।

जहिऊणं माणुसं बांदिं पह्णुं दुक्खं विमुच्चई ॥ २३ ॥

निम्ममो निरहंकारो वीयरगो अणासवो ।

संपत्तो केवलं नाणं सासयं परिणिव्वुण ॥ २४ ॥

(उ० 35-20-21)

23 & 24. Renouncing (all) food when the time of his death arrives, and discarding the human body, he becomes his own master, and is freed from (all) misery. Without any possessions (or property), without egoism, free from love (and hatred i.e. passions), and the influx of Karman (Āsrava), he obtains absolute knowledge, and (ultimately) reaches eternal Nirvāṇa (liberation).

वाहिओ वा अरोगी वा सिणाणं जो उ पत्थण ।

वुक्कतां होइ आयारां जढो हवइ संयमो ॥ २५ ॥

संतिमे सुद्धमा पाणा घसासु भिलुगासु य ।

जे य भिक्खू सिणायंतां विवडेणुप्पिलावण ॥ २६ ॥

तम्हा ते न सिणायंति सीएण उसिणेण वा ।

जावज्जावे वयं घेरं असिणाणमहिट्ठगा ॥ २७ ॥

(दश० 6-61-63)

25, 26 & 27. Whether ill or in good health, if he (a monk) desires to bathe, his duty (right course of conduct) is violated, and his self-control thrown overboard (abandoned). There are (innumerable) subtle living organisms in salt soil, and cracks or hollow grounds (clefts), which a monk is likely to flood with water (and consequently cause them harm) when he is bathing, though it be with pure (boiled) water. They (the monks), therefore, never bathe in cold or hot water, having undertaken the

terrible vow of abstaining from bath throughout their life.

अत्यंगयमि आइच्चे पुरत्या य अणुग्गए ।

आहारमाइयं सत्वं मणसा वि न पत्थए ॥ २८ ॥

(दश० 8-28)

28. After sun-set, and before the sun has arisen in the east (i.e. before sunrise), he (a monk) should not even think (in his mind) about food etc.

Exp. He should banish from his mind even the thoughts about food, drink, etc. from sunset to sunrise. i.e. at night

सन्तिमे सुहुमा पाणा तसा अइव थावरा ।

जाइँ राओ अपासंतां कहमेसणियं चरे ॥ २९ ॥

(दश० 6-24)

29 There are numerous subtle living beings, mobile as well as immobile, being unable to notice them at night, how can he move about (at night) in search of pure alms ?

सद्वाहारं न भुंजंति निगंथा राइभायणं ॥ ३० ॥

(दश० 6-25)

30. That is why Jain monks (Nirgranthas) never eat any food after sunset.

चउट्विहे वि आहारे राइभायणवज्जणं ।

संनिहीसंचओ चेव वज्जेयद्वो सुदुक्करं ॥ ३१ ॥

(उ० 19-30)

31. Not to eat after sunset any of the four types of food, not to put away for later use, or to keep

a store of things (one may need) : this is a difficult vow.

Exp. A monk is not to store *anything*, not even salt, for the next day.

कहं चरे कहं चिट्ठे कहं भासं कहं सए ।

कहं भुजंतो भासंतो पावं कम्मं न बंधई ॥ ३२ ॥

जयं चरे जयं चिट्ठे जयं आसं जयं सए ।

जयं भुजंतो भासंतो पावं कम्मं न बंधई ॥ ३३ ॥

(दश० 4-7-8)

32 & 33. (The disciple asks the Preceptor) :—
“ How should he (a true monk) walk ? How should he stand ? How should he talk ? How should he lie down (sleep) ? How should he eat or talk, so that he may not bind sinful karman ? ” (The Preceptor answers).—“ He (a true monk) should walk, stand, sit, or sleep with proper (self-) control Eating and speaking with proper control, he will not bind any sinful karman around the soul. ”

जहा इमस्स पुप्फं सु भमरो आवियई रसं ।

ण य पुप्फं किलमिह सो य पीणेइ अप्पयं ॥ ३४ ॥

एमए, समणा मुत्ता जे लाए संति साहुणो ।

विहंगमा व पुप्फं सु दाणभत्तेसणे रया ॥ ३५ ॥

(दश० 12-3)

34 & 35. Just as a bee sucks the honey from (within) the flowers of a tree, but never harms the flower (or the tree) while it satisfies itself, even so the monks, who are free (from greed, and attach-

ment), and who are bent on attaining peace and equanimity in this world, are engrossed in seeking pure (and acceptable) food and drink, like bees (collecting honey) from the flowers.

महुकारसमा बुद्धा जे भवंति अणिस्सिया ।

नाणापिंडरया वंता तेण बुद्धंति साहुणे ॥ ३६ ॥

(दश० 1.5)

36. The enlightened monks, who are completely detached (disinterested in the world), who are keen on receiving alms from different places (and not from one place only), and who are self-controlled, are like the bees; and that is why they are called the (true) monks.

उप्यणं नाहिलेज्जा अप्पं वा बहु फासुर्यं ।

मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ३७ ॥

(दश० 5.1.99)

37. He (a monk) should not condemn—(look down upon)—pure and acceptable food that he may have obtained, whether scanty or plenty; living on nothing (i.e. not getting his food for any services rendered), and having obtained the food for nothing, he should eat it, avoiding all faults (in eating).

Exp. Muhāladha: Obtained for nothing—i.e. alms received in a pure spirit, and not in return for any service rendered. Muhājivī—One who lives on nothing. A monk should not try to render any service to anybody for his food.

Faults of eating :—There are various faults to be scrupulously avoided by a monk even when eating the food he has received as alms; e.g. he must show the food to the preceptor, should invite a sick brother-monk to partake of the food, and then should eat the food without paying any attention to its taste.

अलोले न रसे गिद्धे जिह्मादंते अमुच्छिष्टे ।

न रसद्वारे भुञ्जिजा जवणद्वारे महामुणी ॥ ३८ ॥

(उ० 35.17)

38. A (true) monk should not eat for the sake of the delicious taste (of the food), but for the maintenance (sustenance) of life (and body), not being greedy for delicacies, nor eager for good fare, and restraining (curbing) his tongue and being free from cupidity.

[XVI]

A True Monk

निवसन्ममाणाह अ बुद्धवयणे निखं चित्तसमाहिओ हविज्जा ।

इत्थीण वसं न यावि मच्छे वंतं नो पढिआयइ जे स भिक्खू ॥ १ ॥

(दश० 10-1)

1. He who, at the behest of the Enlightened Ones (Prophets), has renounced the world, who is always unperturbed and tranquil, is never caught in the clutches of women, and (finally) who never drinks back his vomit (i.e. never craves after pleasures etc. that he has once renounced, or forsworn), -he alone is a true monk.

Exp. Vāntam no paḍiāyai: Vāntam no pratyā-pibati: This is a peculiar expression very often used in the Jain Āgamas. A monk, who after renouncing all worldly pleasures, is again attracted by them, is said to be like one who drinks what he has vomitted.

चत्तारि वमे सया कसाण धुवजोगी य हवेज्ज बुद्धवयणे ।

अहणे निज्जायकवरयण गिहिजोगं परिवज्जए जे स भिक्खू ॥ २ ॥

(दश० 10-6)

2. One who has completely abandoned (lit. vomitted) the four passions, is firm and steady in the observance of rules as laid down -(ordained)- by the Enlightened Ones, who is without any property, not owning silver, gold (or any other precious articles), and who avoids (all) contacts with householders, -he is a true monk.

न य वुग्गहियं कहं कहिज्जा न य कुप्पे निहुइन्दिण पसन्ते ।
संजमधुवजोगजुत्ते उवसंते अविहेडण जे स भिक्खु ॥ ३ ॥

(दश० 10-10)

3. One who never tells stories that will incite quarrels (or stories about fights), never gets angry, always controls his senses, and is calm and serene, who is always pursuing firmly the precepts laid down for observing self-control, is always calm (and unperturbed), and never offends or insults others, -he (alone) is a true monk.

पवेयए अज्जपयं महासुणी धम्मं ठिओ ठावयई परं पि ।
निक्खम्म वज्जेज्ज कुसीललिंगं न यावि हासंकुहण जे स भिक्खु ॥४॥
(दश० 10-20)

4. The great monk, who knows (and also preaches) the noble path (true religion), is himself firmly established in religion and also helps others to be firmly established; who, having renounced the world, avoids the evil practices of bad monks (or heretics), and who never indulges in provoking laughter - (cutting jokes), - he alone is a true monk.

बहुं सुणेइ कण्णेहिं बहुं अच्छीहिं पेच्छई ।

न य दिट्ठं सुयं सव्वं भिक्खु अक्खाउमरिहइ ॥ ५ ॥

(दश० 8-20)

5. He may hear many things by his (own) ears, he may see many things with his (own) eyes; but it does not behove a monk to repeat- (broadcast) -everything that he has seen or heard.

Exp. As a monk he has a free access everywhere; He may know and see many things. But he should never divulge the secrets of others.

अक्रोसेज्जा परे भिक्खुं न तेसिं पडिसंजले ॥ ६ ॥

(उ० 2.24)

6. If anybody abuses a monk, he should not get angry with him.

चत्तपुत्तकलत्तस्स निट्वाधारस्स भिक्खुणो ।

पियं न विज्जई किंचि अप्पियं पि न विज्जई ॥ ७ ॥

(उ० 9.15)

7. To a monk who has left his sons and wife (i.e. family), and who is in no way concerned with any (worldly) activities, there is nothing that is pleasant or unpleasant (agreeable or disagreeable).

सत्वेहिं भूएहिं दयाणुकंपी खंतिक्खमे संजयवंभयारी ।

सावज्जजोगं परिवज्जयंतो चरेज्ज भिक्खू सुसमाहिहन्दिण ॥ ८ ॥

(उ० 21.13)

8. A monk should have compassion towards all beings, should be of a forgiving nature, should be restrained and chaste, and should avoid all harmful (sinful) activities. He should move about (in the world) with all his senses properly controlled.

नारीसु नोवगिज्जेज्जा इत्थी विप्पजहे अणगारे ।

धम्मं च पेसलं णट्ठा तत्थ ठविज्ज भिक्खू अप्पाणं ॥ ९ ॥

(उ० 8.19)

9. A homeless monk should not desire (the company of) women; he should (completely) renounce

(all contact with) women; realising that his religious practices are the best (thing for him), he should firmly concentrate there (i.e. be strict in their observance).

बहुं खु मुणिणो भव् अणगारस्स भिक्खुणो ।

सव्वओ विप्पमुक्कस्स एगन्तमणुपस्सओ ॥ १० ॥

(उ० 9.16)

10. There is great well-being (happiness) in store for a homeless monk, an ascetic, who is absolutely free from all ties, and realises (knows) himself to be alone and unconnected with anybody (in the world).

तं देहवासं असुहं असासयं सया नए निब्बहिअट्ठिअप्पा ।

छिंदित्तु जाईमरणस्स बंधणं उवेह भिक्खु अपुणागमं गहं ॥११॥

(दश० 10.21)

11. He (the monk), who is keen on achieving the eternal well-being of the soul, who is ever ready to abandon this impure and transitory physical existence (temporary residence); and who, having cut asunder the ties (bonds) of birth and death, (he alone) attains that (perenial) state of existence (viz. mokṣa) from where there is no return.

[XVII]

Aṣṭapravacana-Mātarāḥ : The Eight Mothers, or Fundamental Articles of the Creed

अट्ट पवयणमायाओ समिर्ह गुप्ती तहेव य ।

यंचेव य समिर्हओ तओ गुप्तीओ आहिया ॥ १ ॥

(३० 24-1)

1. The Eight Articles (or Mothers) of the Creed are the Samitis and the Guptis : The Samitis are five, and the Guptis are three.

Exp. Māyā — (1) Mātā (Matṛ) — Mother ; or Māta or Mātrā : This may be derived from the root Mā- to find room in, or to measure, and denotes that which includes in itself other things. It may also mean 'Mother', from Mātr. But this is an obviously intentional double meaning. —Jacobi.

Samiti — Sangati, or Samyakpravṛtti — correct attitude, procedure or behaviour.

Gupti — is guarding oneself against moral lapses, with the intention of following the correct path. A monk must follow the rigid path of virtue, and must steer clear of, or guard himself against, the pitfalls on the way. One who masters these eight fundamentals, can be said to be conversant with the kernel of the whole scripture.

इरियाभासेसणादाणे उच्चारे समिई इय ।

मणगुप्ती वयगुप्ती कायगुप्ती च अट्टमा ॥ २ ॥

(८० 242)

2. The *Samitis* are: (1) *Īryāsamiti*: carefulness in walking; (2) *Bhāsāsamiti*: carefulness in speech; (3) *Eṣanāsamiti*: carefulness in receiving alms; (4) *Ādānāsamiti*: carefulness in taking and leaving —(handling)— the necessary things (or requisites); and (5) *Uccāra* (—*prastavana*) *samiti*: carefulness in answering the calls of nature, and disposing of things not wanted.

The *Guptis* are (1) *Manogupti*: control of the mind; (2) *Vākgupti*: control of speech; and (3) *Kāyagupti*: control of the body. These together constitute the Eight *Samitis*.

Exp. — The *Guptis* also are included in the *Samitis* in the wider sense of the term.

एयाओ अट्ट समिईओ समासेण विद्याहिया ।

इवाहसंमं जिणवस्त्रायं मायं जत्थ उ पवयणं ॥ ३ ॥

(८० 245)

3. These are the eight *Samitis* which have been briefly explained (enumerated), in which the entire preaching (creed), taught by the *Jinas* and set forth in the twelve *Aṅgas*, is contained.

Exp. The preaching of *Śramana Bhagawān Mahāvīra* was compiled by the *Ganadharas*, the eleven immediate disciples of Lord Mahāvīra, and compiled

in the form of the Twelve Aṅgas. This creed or gospel explains at length the Three Jewels—Samyak Darśana, Jñāna, and Cāritrya; but as the latter is the most important and an essential pre-requisite of mokṣa, Samyak-cāritrya has been treated more exhaustively. It is also termed as Yoga-sādhana. The Eight Samitis are like Mothers (Aṣṭa-mātaraḥ), who guard and protect the creed. And that is why they are given the appellation—‘Eight Mothers of Creed’.

दृढओ खेत्तओ चेव कालओ भावओ तहा ।

जायणा चउद्विहा वुत्ता तं मे किन्तयओ सुण ॥ ४ ॥

दृढओ चवसुत्ता पेहे जुगमित्तं च खेत्तओ ।

कालओ जाव रीणजा उवउत्ते य भावओ ॥ ५ ॥

(उ० 24.6-7)

4 & 5. The effort is fourfold : viz. as regards (1) substance, (2) place, (3) time and (4) condition of mind. Listen to me explaining it (in detail).

(1) With regard to substance : he (a monk) should look (carefully) with his eyes, (2) with regard to place : the space of a yuga (i.e. four hastas or cubits); (3) with regard to time : as long as he walks, and (4) with regard to condition of mind : carefully (उपयुक्त), and with circumspection.

Exp. Jāyana—Yatna — Effort.

इंदियथे विवडिजत्ता सउझायं चेव पंचहा ।

तम्मुत्ती तप्पुरक्कारे उवउत्ते रियं रिण ॥ ६ ॥

(उ० 24.8)

6. Avoiding all objects of senses, as well as the five-fold methods of daily study (Swādhyāya), completely concentrating on, and with his attention entirely devoted to the task undertaken, that is the way to walk with utmost circumspection (watchfulness).

Exp. Even in every day life, we exhort people to walk carefully, to observe the traffic rules etc. If a man were to walk absent-mindedly or carelessly, he is bound to stumble on something, or to meet with an accident. Children going to school are also exhorted not to while away their time in loitering and lingering, in case they find something distracting and amusing on the way. Now a monk has got to be far more careful and circumspect than ordinary people. He should not pay any attention to, or should never be distracted, by any of the objects of senses viz. sound, colour (form), smell, taste or touch,—whether agreeable or disagreeable. The slightest distraction on his part is likely to cause injury to innumerable living beings which are crawling on the earth.

The five methods of learning everyday lessons are : (1) Vācanā : recital of the sacred texts; (2) Pṛcchanā : questioning the teacher; (3) Parāvartanā : repetition (of whatever he has learnt); (4) Anupreksā : pondering and thinking over again and again on what he has learnt; and (5) Dharmakathā :

religious discourse, or stories illustrating religious principles.

Now Swādhāya is one of his sacred daily duties. But according to the dictum- 'One thing at a time', he must not pursue his studies while walking, because there is the danger of distraction, which is likely to lead to Himsā, and this he must avoid at any cost.

कोहे माणे य मायाए लोमे य उवउत्तया ।
 हासे भए मोहरिए विकहासु तहेव य ॥ ७ ॥
 एयाई अट्ट ठाणाई परिवज्जित्तु संजए ।
 असावज्जं मियं काले भासं भासेज्ज पण्वं ॥ ८ ॥

(उ० 24.9-10)

7 & 8. Bhāsā-samiti : He (a monk) should be very careful about (i.e. should never give way to) anger, pride, deceit, greed, laughter, fear, loquacity, and slander (or boasting); -avoiding these eight things (faults), a well-disciplined monk should use blameless and concise (measured) speech, and (that too) at the proper time (i.e. only when the occasion requires it).

Exp. When a man talks too much, there is always the possibility of his committing some of the faults mentioned; with limited speech, naturally the chances of committing faults are minimised.

मवेसणाए गहणे य परिभोगेसणा य जा ।
 आहारोवहिसेज्जाए एए तिप्पि विसोहए ॥ ९ ॥

(उ० 24.11)

9. Eṣāṇā-samīti : As regards begging, there are three types of faults which (a monk) should avoid ; faults (1) in begging; (2) in receiving; and (3) in the use of the three kinds of objects (alms received): viz. food, articles of use (requisites), and lodging.

Exp. Eṣāṇā-samīti is divided into three kinds : (1) Gaveṣanā Search for food, i.e. going on a begging round; (2) Grahanaīṣanā : Actual receiving of the alms; (3) Paribhogaiṣanā : Using or utilisation of alms received. A monk must be very careful in all the three.

ओहोवहोवग्गहियं भंडगं दुविहं मुणी ।

गिण्हंतो निक्खिवंतो वा पउंजेज्ज इमं विहिं ॥ १० ॥

अक्खुसा पडिलेहिता पमज्जेज्ज जयं जई ।

आइए निक्खिवेज्जा वा दुहओ वि समिए सया ॥ ११ ॥

(३० 24-13-14)

10. Ādāna-nikṣepana-samīti : A monk, when taking or laying down the two-fold articles belonging to his general and supplementary outfit (requisites), should use the following procedure :—

11. A zealous monk should wipe the things after having (first) carefully inspected them with his eyes, and then (only) he should take them or put them down, being circumspect in both the respects (i.e. with respect to taking or putting them down).

Exp. Oghopadhi : The alms-bowl, broom, etc. comes under this category; (General).

Aupagrāhikopadhi—Lodging, bed, cover, etc. come under this division (Supplementary).

संथारं फलगं पीढं निसिज्जं पायकम्बलं ।

अप्पमज्जियमारुहं पावसमणित्ति वुच्चवै ॥ १२ ॥

(उ० 17-7)

12. He, who uses a bed, a wooden plank (board), a seat (stool), or the place for his studies (Niṣadyā—a chair), or his duster (Pādakambala – Rajoharana), without having (carefully) wiped these things first, is called a bad monk.

Exp. Pāyakambala — also explained as Pātrakambala—a cloth to cover alms-bowl.

उच्चारं पासवणं खेलं सिंघाणजल्लियं ।

आहारं उवहि वेहं अन्नं वावि तहाविहं ॥ १३ ॥

अणावायमसंलोए अणावाए चेव होइ संलोए ।

आवायमसंलोए आवाए चेव संलोए ॥ १४ ॥

अणावायमसंलोए परस्सऽणुवघाए ।

समे अज्झुसिरे वावि अचिरकालकयंमि य ॥ १५ ॥

वित्थिण्णे दूरमोगादे नासन्ने बिलवज्जिए ।

तयपाणवीयरहिए उच्चाराइणि वोसिरे ॥ १६ ॥

(उ० 24.15-18)

13, 14, 15 & 16. Excreta (excrements), urine, saliva, mucus, body-dirt, offals of food, waste things, his own body (i.e. when about to die), and everything of this nature (i.e. all waste should be disposed of in a place and manner described below) :—

A place may be not frequented and not seen by people, or not frequented but seen, or frequented

and not seen, or frequented and seen. In a place neither frequented nor seen by other people, which is not likely to harm or injure (living beings), which is even, without any holes or crevices, and has been brought into its present condition not long ago, which is spacious, has an inanimate surface layer, not too near (the village etc.), not perforated by holes, and is free from insects and seeds;— in such a place he should leave his excrements etc.

Exp. It is interesting to note how very detailed rules are given regarding even the every day routine of a monk. Normally these rules come under hygiene and civics, and decency and propriety. What we term as civics and the duties of a good citizen are included here in the Ethics or religious code. This was the practice followed by all the religions in India.

एयाओ पंच समिहओ समासेण वियाहिया ।

इत्तो य तओ गुत्तीओ वोच्छामि अणुपुव्वसो ॥ १७ ॥

(उ० 24-19)

17. These five Samitis are thus briefly explained; I shall now explain in due order the three Guptis.

सच्चा तहेव मोसा य सच्चमोसा तहेव य ।

चउत्थी असच्चमोसा य मणगुत्तीओ चउट्ठिहा ॥ १८ ॥

(उ० 24-20)

18. The Manogupti, or 'mind-control', is four-fold : (1) Truth, (2) untruth, (3) a mixture of truth and untruth (half-truth), and (4) a mixture of what is not true and what is not untrue.

संरंभसमारंभे आरंभे य तहेव य ।

मणं पवत्तमाणं तु नियत्तिज्जं जयं जई ॥ १९ ॥

(उ० 24 . 1 I

19. A zealous monk should turn his mind away from Saṁrambha – harmful thoughts, Samārambha – harmful mental activities (when about to undertake a bad work), and Ārambha – actual harmful activities.

मणो साहसिओ भीमो दुट्ठस्सो परिधावइ ॥ २० ॥

(उ० 23-58)

20. Mind is (like) a rash (impetuous), terrible, bad horse, that runs away (with the rider).

साहरे हत्थपाए य मणं पंचिंदियाणि य ।

पावकं च परीणामं भासादोसं च तारिसं ॥ २१ ॥

(सूत्र० I-8-17)

21. He (a monk) should draw in (contract) his hands and feet, his mind and the five organs of sense, he should also check all evil thoughts, and all use of bad language.

Exp. Cp. यदां संहरते चायं कूर्मोऽङ्गानीव सर्वज्ञः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ (मण० 2-58)

सच्चा तहेव मोसा य सच्चमोसा तहेव य ।

चउत्थी असच्चमोसा य वयगुत्ती चउत्तिहा ॥ २२ ॥

(उ० 24-22)

22. Vāk-gupti or Speech-control is of four kinds : (1) Truth; (2) untruth; (3) mixture of truth and untruth; and (4) a mixture of what is not true and what is not untrue.

संरंभसमारंभे आरंभे य तहेव य ।

वयं पवत्तमाणं तु नियतिज्ज जयं जई ॥ २३ ॥

(३० 24-23)

23. A zealous monk should control his speech by guarding against harmful thoughts, harmful words and actual harmful expression.

ठाणे निसीयणे चेव तहेव य तुयट्टणे ।

उल्लंघणपल्लंघणे इंदियाण य जुंजणे ॥ २४ ॥

संरंभसमारंभे आरंभे य तहेव य ।

कायं पवत्तमाणं तु नियतिज्ज जयं जई ॥ २५ ॥

(३० 24-24-25)

24 & 25. In standing, sitting, lying down, jumping, crossing, and in the use of his sense-organs, a zealous monk should prevent his body from intimating obnoxious desires, from doing acts which cause misery to living beings, or which cause their destruction.

मणगुत्तयाए णं भंते ! जीवे किं जणयई ?

मणगुत्तयाए णं जीवे एगमं जणयई, एगमचित्ते णं

जीवे मणगुत्ते संजमाराहए भवइ ॥ २६ ॥

(३० 29-53)

26. What does the soul achieve, Oh Reverend Sir ! by mind-control ?

By mind-control the soul achieves concentration (of mind); and by mental concentration, the soul being controlled in mind, propitiates control of senses.

Exp. Mind-control means control of the five senses and the mind.

वयगुत्तयाए णं भन्ते ! जीवे किं जणयई ?

वयगुत्तयाए णं निद्विकारत्तं जणयइ, निद्विकारे णं जीवे

वइगुत्ते अज्झप्पजोगसाहणजुत्ते यावि भवइ ॥ २७ ॥

(३० 29-54)

27. Oh Revered Sir ! What does the soul achieve by speech-control ?

By speech-control the soul achieves a state absolutely free from mental disturbances, and the soul that has achieved complete freedom from mental disturbances becomes endowed with the means of self-realisation.

कायगुत्तयाए णं भन्ते ! जीवे किं जणयइ ?

कायगुत्तयाए संवरं जणयइ संवरणं [णं जीवे] कायगुत्ते

पुणो पावासवनिरोहं करेइ ॥ २८ ॥

(३० 29-55)

28 Oh Revered Sir ! What does the soul achieve by body-control ?

By body-control the soul achieves samvara (complete cessation or stoppage of the influx of karman into the soul); and the soul thus endowed with samvara, puts a stop to all further influx of sinful karman.

एयाओ पंच समिईओ चरणस्स य पवत्तणे ।

गुत्ती नियत्तणे वुत्ता असुभत्थेसु सव्वसो ॥ २९ ॥

(३० 24-26)

29. These five Samitis are calculated to urge the soul towards the practice of religion, and the Guptis

help the soul in thoroughly curbing and controlling all evil and sinful activities.

एसा पवयणमाया जे सम्मं आयरे मुणी ।

से खिण्यं सव्वसंसारा विण्यमुच्चइ पंडिण ॥ ३० ॥

(उ० 24-27)

30. The monk, who thoroughly (meticulously) observes these (eight) Mothers of Creed (essence of the gospel), the wise one, is quickly freed from the (bonds of) worldly existence.

[XVIII]

Saṁyama : Self-control

य्यो सहस्सं सहस्साजं मासे मासे गवं दप ।

तस्सावि संजमो सेओ अर्दितस्स वि किंचण ॥ १ ॥

(उ० 9-40)

1. A man might give (by way of charity), thousands of thousands (ten lakhs) of cows every month; but far better than him will be the man who may give nothing (in charity), but (only) observes (perfect) self-control.

Exp. A rich man, particularly if he has amassed wealth by evil means, is inclined to make munificent charities. The object is to gain name and fame; and there is also the desire to earn a better place in the next world. But this is just trying to bribe God! Far better is the man, who may not give anything by way of charity, but who observes the rules and regulations of self-control.

तमाहु लोप पडिबुद्धजीवी ।

सो जीवई संजमजीविण ॥ २ ॥

(दश० च० 2-15)

2. He is called in this world a person who is ever alert (watchful), and he leads a life of self-control.

मारत्येहि य सव्वेहिं साहवो संजमुत्तरा ॥ ३ ॥

(उच० 5-20)

3. [There are some householders who are superior to some Bhiksūs (novices)]. But the saints (sādhus) are superior to all householders in self-control.

Exp. There are some householders who are superior to *some* monks in self-control. But these are either novices, or not yet fully-trained. The Sādhus are *senior monks* and they are always superior to *all* householders.

अणुस्सुओ उरालेसु जयमाणो परिद्वए ।

चरियाए अप्पमत्तो पुट्ठो तत्थऽहियासए ॥ ४ ॥

(मू० I 9-30)

4. Indifferent to all the five pleasures of senses, he should move about (live) exciting himself, and should never be careless in his conduct; he should bear (calmly and patiently) whenever he has to suffer (any sufferings).

अणुसोअसुहां लेओ पडिसोओ आसवो सुविहिआणं ।

अणुसोओ संसारो पडिसंओ तस्स उत्तारो ॥ ५ ॥

(द्दग० चू० 2-3)

5. Men are (normally) given to drift with the current, and also find pleasure in the same; but the goal of the monks is to go against the current. Going with the current means (being attached to) samsāra (worldly existence); and going against the current is crossing (getting rid of) the same.

Exp. Men are generally 'Pravāha-patita'—allowing themselves to drift with the current; that is going

with the majority. But the monks go against this normal course and so cross the saṃsāra.

कावोया जा इमा विली केसलाओ य दारुणो ।

दुक्खं बंभव्वयं चोरं चरेउं य महप्पणा ॥ ६ ॥

(३० 19-33)

6. This life (of monks) is like that of pigeons; painful again is the plucking out of one's hair; the vow of strict celibacy is very hard to observe and difficult to maintain (life-long), even for the great and noble souls.

Exp. Kāpotā Vṛtti The commentators (and Jacobi) explain this phrase as 'always afraid of dangers'. But the expression occurs also in the Mahābhārata, and it should rather mean, 'to live on whatever one may get'. Cp. Uñchavṛtti: living on the gleanings

वालुयाकवले चव निरस्साण उ संजमे ।

असिधाराममणं चव दुक्करं चरिउं तवा ॥ ७ ॥

(३० 19-37)

7. Self-control is untasteful like (eating) a morsel of sand. And to practise (life-long) penance is as difficult as to walk on the edge of a sword.

जहा अग्गिसिहा दित्ता पाउं होइ सुदुक्करा ।

तहा दुक्करं करेउं जे तारुण्णे समणत्तणं ॥ ८ ॥

(३० 19-39)

8. Just as it is very difficult (and painful) to swallow a burning flame, similarly monkhood is extremely difficult, (especially) in youth.

जहा दुक्खं मरेउं जे होइ वायस्स कोत्थलो ।

तहा दुक्खं करेउं जे कीबेणं समणत्तणं ॥ ९ ॥

(उ० 19.40)

9. Just as it is very hard (impossible) to fill a bag with wind, so it is extremely difficult for a weak man to lead the life of a monk.

जहा भुयाहिं तरिउं दुक्करं रयणायरो ।

तहा अणुवसन्तेणं दुक्करं दमसागरो ॥ १० ॥

(उ० 19.42)

10. Just as it is very difficult to cross the ocean by swimming (lit. with one's arms), so it is extremely difficult for one, who is not pacified, (to cross) the ocean of self-control.

इह लोए निप्पिवासस्स नत्थि किंचि वि दुक्करं ॥ ११ ॥

(उ० 19.44)

11. In this world nothing is (really) difficult for one who is free from desires (craving).

जया य चयई धम्मं अणज्जो भोगकारणा ।

से तत्थ मुच्छिणं बाले आयइं नाववुज्झई ॥ १२ ॥

(दश० च० 1.1)

12. When an ignoble person forsakes (the path of) religion only for the sake of pleasures, then that ignorant fool, addicted to pleasures, never realises his fate; (he never bothers to consider the future consequences of his folly).

[XIX]

Vinaya : Discipline or Service of Preceptors

मूलाओ खंधप्यभवो दुमस्स खंधाउ पच्छा समुवेन्ति साहा ।
 साहप्यसाहा विरुहन्ति पत्ता तओ सि पुप्फं च फलं रसो य ॥ १ ॥
 एवं धम्मस्स विणओ मूलं परमो से मोक्खो ।
 जेण कित्तिं सुयं सिग्घं निस्सेसं चाभिगच्छइ ॥ २ ॥

(दश० 9.ii.1-2)

1 & 2. From the roots grows the trunk of a tree; from the trunk shoot up the branches (and twigs); from them spring forth the leaves and foliage, and from them blossom forth the flowers, fruit and the juice. Similarly, Vinaya- Discipline (obedience)-is the root of (the tree of) religion; and its highest (ultimate) result (or juice or fruit) is liberation. It is by means of this Vinaya (obedience or discipline), that one achieves quickly fame, knowledge (of scriptures), and also the final welfare.

जहा सूई ससुत्ता पडिआ न विणस्सइ ।

तहा जीवे ससुत्ते संसारे न विणस्सइ ॥ ३ ॥

(उ० 29.59)

3. Just as a needle with thread (attached), does not get lost even when fallen (on the ground), similarly the soul, with knowledge of scriptures, will not get lost (when fallen) in this worldly existence.

Exp. There is a pun on the word 'Sasutta'. It means : (1) with a thread (Sasūtra); and (2) endowed with the knowledge of Sūtras or Scriptures.

जहाहिअग्नीं जलणं नमंसे नाणाहुईमंतपयाभिसित्तं ।

एवाग्रियं उवच्चिट्ठएज्जा अणंतनाणोवगओ वि संतो ॥ ४ ॥

(दश० 9.i.11)

4. Just as a fire worshipper bows down to fire, served with various oblations and (to the accompaniment of) Vedic hymns, similarly a monk, although possessed of infinite knowledge should, nevertheless, wait upon his preceptor.

Exp Honour and worship of the preceptor (Guru) is the first step and a very essential factor in the spiritual life of a disciple. Even after having achieved eminence and high spiritual progress, he must always be grateful to, and revere the preceptor, who taught and guided him in the initial stages.

थंभा व कांहा व मयप्पमाया गुरुस्तगासे विणयं न सिक्खे ।

सो चेव ऊ तस्स अभूइभावां फलं व कीयस्स वहाय होइ ॥५॥

(दश० 9.i.1)

5. When a monk does not care to learn discipline -(refuses to be instructed in discipline) - out of conceit (pride), anger, vanity, and carelessness, that itself -(i.e his refusal to be instructed)- constitutes his spiritual poverty (or wretchedness), which (eventually) leads to his own ruin, like the fruit of a Bamboo tree.

Exp. The Bamboo tree bears fruit once in hundred years, and then the tree dies (withers).

विणयं पि जां उवाएण चोइओ कुप्पई नरो ।

दिट्ठं सो सिरिमंज्जंति दण्डेण पडिसेहए ॥ ६ ॥

(दश० 9.ii.4)

6. A monk, who gets angry when he is being urged with every (gentle) means to acquire learning (discipline), (verily) drives away with a stick, heavenly glory coming to him (of her own accord).

जे आयरियउवज्झायणं सुस्सूसावयणंकरा ।

तेसिं सिक्खा पवहुंति जलसित्ता इव पायवा ॥ ७ ॥

(दश० ९ 11-12)

7. Those who serve, wait upon, and obey the (words of) their preceptors and teachers, their knowledge (instruction) grows like trees well-sprinkled with water.

Exp. Śikṣā is of two types — (1) Grahana śikṣā—theoretical knowledge (of scriptures etc.). (2) Āśevanā – Practical knowledge.

आणानिद्वेसकरं गुरुणमुववायकारण ।

इंगियागारसंपन्ने सं विणीए त्ति बुच्चई ॥ ८ ॥

(३० 1-2)

8. He is called a well-disciplined monk, who (promptly) obeys the orders and commands of his teacher, walks up to him (immediately when ordered), and can read the thoughts and expressions of his teacher.

Exp. Ingita: minute expressions on the face. Akāra. movements and actions.

विवत्ती अविणीयस्स संपत्ती विणियस्स य ।

जस्सेयं दुहआ नायं सिक्खं सं अभिगच्छइ ॥ ९ ॥

(दश० ९-11 22)

9. 'An undisciplined (disciple) suffers loss, (in that he never learns anything), while a well-disciplined (monk) stands to gain (everything).' He who knows both these (alternatives) masters discipline (knowledge).

अहं पंचहिं ठाणेहिं जेहिं सिक्खा न लब्धई ।

थम्भा कोहा पमाएणं रोगेणालस्तएण य ॥ १० ॥

(उ० 11.3)

10. There are five causes by which (wholesome) discipline cannot be mastered : (1) Vanity (insolence). (2) anger, (3) carelessness, (4) disease, and (5) idleness.

Exp. These five faults are a stumbling block in the process of learning . These are the disqualifications of a disciple.

अहं अट्ठहिं ठाणेहिं सिक्खासीले त्ति बुच्चई ।

अहस्तिरे सया दन्ते न य मम्ममुदाहरे ॥ ११ ॥

नासीले न विसीले वि न सिया अइलोलुए ।

अकोहणे सच्चरणे सिक्खासीले त्ति बुच्चई ॥ १२ ॥

(उ० 11.4-5)

11 & 12. For eight causes (mentioned below), he is called a well-behaved pupil (fit to receive instructions) :—

(1) Not given to laughter and merriment; (not fond of mirth).

(2) Always controlled.

(3) Never pointing out the weak points of others;
(not given to talking evil of others).

(4) Not undisciplined. i. e. strong in character.

(5) Not being of bad discipline.

(6) Not being greedy.

(7) Calm and quiet (not ill-tempered).

(8) Truth-loving.

वित्ते अचोद्वेप निर्वृत्तं खिप्तं हवइ सुचोद्वेप ।

जहोवइद्वं सुकयं किञ्चाइं कुटवई सया ॥ १३ ॥

(४० 1.44)

13. A good pupil is always well-behaved even when not expressly directed or goaded; (or a good pupil needs no express directions), and he is quickly directed; (i.e he needs few directions); he always carries out his duties well (to the satisfaction of his teachers), and always according to instructions.

Exp. A good pupil does not require constant chiding and admonition; he also does not require a ' supervisor '. And in case he is guided or instructed on occasions, he follows the instructions in letter as well as in spirit.

मासमाणो न मासेज्जा णेव वंफेज्ज मम्मयं ।

माइद्वारं विवज्जेज्जा अणुचिन्तिय वियागरे ॥ १४ ॥

(४० I. 9.25)

14. He (a good pupil) should not talk while being spoken to (i.e. should not interrupt), nor should he take delight in (gloat over) the foibles and weak

points of others; he should avoid deceitful speech, and should speak (answer) only after due deliberation.

निसन्ते सिया अमुहरी बुद्धाणं अस्ति ए सया ।

अट्टजुत्ताणि सिक्खिज्जा निरट्टाणि उ वज्जए ॥ १५ ॥

(उ० 1-8)

15. He (a good pupil) should always be meek (and mild), and not be garrulous; he should acquire valuable knowledge (spiritual knowledge) by remaining always in the company of the enlightened ones, and should avoid worthless talk.

Exp. He should always remain in the company of the wise, and should strive to gain more and more knowledge and enlightenment.

मा गलियस्संय कसं वयणमिच्छे पुणां पुणो ।

कसं व दट्टमाइणं पावणं परिवज्जए ॥ १६ ॥

(उ० 1-12)

16. He (a good pupil) should not expect to be instructed again and again (i.e. he should not wait for instructions at every step), like a bad (unbroken) horse (waiting) for the whip (of the rider); he should avoid sinful actions at a mere glance from the teacher, like a noble (thorough-bred) steed, merely at the sight of a whip.

Exp. A bad horse needs constant whipping. But a noble horse can almost read the mind of the rider. Similarly, a bad pupil needs constant goading, but a good pupil knows the mind and thoughts of his preceptor as in a mirror.

नापुट्रो वागरे किंचि पुट्रो वा नालियं वण ।

कोहं असत्तं कुट्ठेज्जा धारेज्जा पियमप्पियं ॥ १७ ॥

(३० 1-14)

17. He (a good pupil) should not speak (reply) unasked; and when asked, he should never tell a lie; he should not give way to anger (he should suppress anger), and bear (with indifference) pleasant and unpleasant happenings.

न पक्खओ न पुरओ नेव किच्चाण पिट्ठओ ।

न जुंजे ऊरुणा ऊरुं सयणे नो पडिस्सुणं ॥ १८ ॥

(३० 1-18)

18. He (a good pupil) should not sit by the side of the teacher, nor (right) in front of him, nor behind him ; he should also not sit (too near him), touching his thighs; and should not reply to the preceptor while (seated or lying down) on the bed.

Exp. These are all rules of proper behaviour and decorum. Unless this discipline is ingrained in the students right from early childhood, it is very difficult to expect them to be well-behaved later on.

हत्यं पायं च कार्यं च पणिहाय जिहंदिण ।

अह्णीणुत्तो निसिण सगासे गुरुणो मुणी ॥ १९ ॥

(दश० 8-45)

19. A monk should sit in the presence of his teacher, with his hands and feet and the whole body in proper position (i.e. in a proper posture), and with all his senses in proper control (i.e. withdrawn from any distracting activities).

आयरिपहिं वाहित्तो तुसिणीओ न कयाइ वि ।

पसायपेही नियगढी उवचिट्ठे गुहं सया ॥ २० ॥

(उ० 1-20)

20. When called by the preceptors, he (a good pupil) should never remain silent, but always desiring the favour and grace (of teachers), and keen on attaining liberation (Niyāga), should always approach his preceptor with deference and humility.

आलवन्ते लवन्ते वा न निसीएज्ज कयाइ वि ।

चइज्जमासणं धीरो जओ जत्तं पडिस्सुणे ॥ २१ ॥

(उ० 1-21)

21. Whether he is talking little or much to the teacher, he (a good pupil) should never remain seated, an intelligent pupil should always (first) leave his seat, and (then) answer (the preceptor) modestly and attentively.

आसणगओ न पुच्छेज्जा नेव सेज्जागओ कया ।

आगम्मुक्कुडुओ संतो पुच्छेज्जा पंजलीउडो ॥ २२ ॥

(उ० 1-22)

22. He (a good pupil) should never ask any questions while being seated on a seat or on bed; but approaching (the teacher), and sitting on his haunches (squatting), and with his hands folded, he should ask his questions (politely).

जं मे बुद्धाणुसासन्ति सीएण फरुसेण वा ।

मम लाभो त्ति पेहाए पयओ तं पडिस्सुणे ॥ २३ ॥

(उ० 1-27)

23. He (a good pupil) should listen devotedly, (and receive the instructions) thinking that it is for his own (ultimate) good (benefit), whatever instructions the enlightened ones (preceptors) are pleased to give him, whether couched in tender or harsh terms.

Exp. Sometimes a teacher has a tender way and sometimes a very harsh manner. But in either case, the pupil must take it always in a spirit of humility, always bearing in mind that it is for his own good.

अणुसासणमोवायं दुक्कडस्स य चोयणं ।

हियं तं मण्णई पण्णो वेसं होइ असाहुणो ॥ २४ ॥

(उ० 1-28)

24. (The teacher's) instructions, the manner in which they are given, and his admonitions (severe rebukes) for sinful deeds (mistakes),—all these a good (intelligent) pupil regards as beneficial; but a bad monk (pupil) hates (resents) them.

न कोवण आयरियं अप्पाणं पि न कोवण ।

बुद्धोवघाई न सिया न सिया तौत्तगवेसए ॥ २५ ॥

(उ० 1-40)

25. He (a good pupil) should never infuriate (provoke) his preceptors, nor should he (ever) lose his temper; he should never offend or insult the enlightened ones (teachers), nor should he irritate them by (covert or overt) allusions to their defects (or drawbacks).

Exp. Tottagavesae : Totta-Totra : (1) A goad. Then it would mean:—He should never seek goading

i.e. rebukes and admonition; or (2) Marman or Chudra—weak point; mannerisms, or physical defects.

आयरियं कुवियं नञ्चा पत्तिण पसायए ।

विज्झवेज्ज पंजलीउडो वणज्ज न पुणुत्ति य ॥ २६ ॥

(उ० 1.41)

26. Knowing the teacher to be angry, he (a good pupil) should pacify him with sweet and gentle words, appease him with folded hands, and should (solemnly) promise not to repeat (the mistake) again.

जे य चंडे मिण थद्धे दृढ्वाई नियडी सद्धे ।

बुद्धई से अविणीअप्पा कट्टं सोअगयं जहा ॥ २७ ॥

(दश० 9-11 3)

27 That undisciplined (ill-behaved) pupil, who is ill-tempered, ignorant, puffed up with pride, having a bitter (scathing) tongue, deceitful, and wily (roguish), he drifts, or is carried away (in this samsāra), like a log of wood caught in a strong current.

न देवगन्धर्वमणुस्सपूहण चइत्त देहं मलपंकपुट्ठवयं ।

लिद्धे वा हवइ सासण देवे वा अप्परण महिद्धिण ॥ २८ ॥

(उ० 1.48)

28 He (a good pupil) is worshipped by celestial beings, Gandharvas, and human beings, on leaving this body, which is full of dirt and impurities, he becomes either an illustrious god, with only few impurities (Kārmic-dust or bonds), or becomes an eternal and perfected (liberated) soul.

[XX]

Kuśīya : A Bad Disciple

खलुंका जारिसा जोज्जा दुस्सीसा वि हु तारिसा ।

जोइया धम्मजाणम्मि भज्जन्ति धिइदुब्बला ॥ १ ॥

(३० 27-8)

1. Like bad bullocks yoked to a carriage (which are a nuisance and trouble), bad pupils also are like that (a source of trouble to their teacher); when yoked to the car of religion, they break down through lack of fortitude (zeal).

इइदीगारविण एगे एगेअथ रसगारवं ।

सायागारविण एगे एगे सुचिरकोहणे ॥ २ ॥

(३० 27 9)

2. Some are proud of their success or prosperity, some of their food, some of the pleasures (they enjoy), while some carry their anger over a long period (' nurse their anger ').

Exp. A monk who is proud of his band of disciples and devotees is termed as Rddhigārava; similarly if he is proud of getting choice alms, then he is called Rasagārava. And if a monk is proud of the happiness that he derives from his state of monkhood, then he is called Sāyāgārava. The word Gārava can be derived either from Garva or Gaurava. A monk must not be proud of *anything*, even his

monkhood. Humility should be his motto and watchword.

भिक्षुत्वालसि एगे एगे ओमाणभीरुए ।

थद्धं एगेऽणुसासम्मी हेऊहिं कारणेहि य ॥ ३ ॥

(उ० 27-10)

3. Some are lethargic in (averse to) begging; some are afraid of insults (they may have to put up from householders while on begging ro(und)); some are vain (stuck up); “ how can I convince them by reasons and arguments ” ?—(this is the dilemma of their teachers).

सो वि अंतरभासिल्लो दोसमेव पकुव्वई ।

आयरियाणं तु वयणं पडिक्कूलेइऽभिक्षवणं ॥ ४ ॥

(उ० 27-11)

4. He (a bad pupil) is also given to interrupting (his teachers), and always finds faults (with others or teachers). He also always (invariably) acts in contravention to the instructions of his teachers.

जारिस्सा मम सीसा उ तारिस्सा गल्लिगद्धा ।

गल्लिगद्धे जहित्ताणं दढं पणिण्हई तवं ॥ ५ ॥

(उ० 27-16)

5. “ These (bad) pupils of mine are very much like bad donkeys. ” So, abandoning these lazy donkeys he practises severe austerities.

रमणः पंडितं सासं ह्यं भद्रं व वाहण ।
 बालं सम्मद सासन्तां गलियस्सं व वाहण ॥ ६ ॥

(उ० 1-37)

6. He (a teacher) takes delight in instructing an intelligent (pupil), like a rider (in riding) a noble horse; but he is tired of (gets fed up with) instructing a bad (pupil), like a rider on an unbroken (wicked) horse

[XXI]

Dussīla : An Ill-mannered Monk

जहा सुणी पूइकणी निक्कसिज्जइ सव्वसो ।
एवं दुस्सीलपडिणीए सुहरी निक्कसिज्जई ॥ १ ॥

(उ० १४)

1. As a bitch with sore (and putrid) ears is driven away from everywhere, similarly a bad, insubordinate(perverse), and garrulous(pupil) is turned out (from every Gurukula).

कणकुंडगं चइत्ताणं विट्ठं भुंजइ सूयरे ।
एवं सीलं चइत्ताणं दुस्सीले रमई भिए ॥ २ ॥

(उ० १५)

2. A pig leaves a trough filled with corn, and feeds on faeces, similarly an ignorant man forsakes virtue, and takes to evil ways

सुणिया भावं साणस्स सूयस्स नरस्स य ।
विणए ठविज्ज अप्पाणं इच्छंतां हियमप्पणां ॥ ३ ॥

(उ० १६)

3 Hearing a man of bad conduct) thus being compared to a dog and a pig, one who is keen on his welfare, should establish himself firmly in discipline, (or good conduct)

धम्मज्जियं च ववहारं बुद्धेहायरियं सया ।
तमायरंतो ववहारं गरहं नाभिगच्छइ ॥ ४ ॥

(उ० १७)

4. One, who pursues a course of conduct conforming to religion (Law), which has been practised by the enlightened ones (preceptors), will never incur blame.

Exp. Conduct which has the sanction of religious precepts, and which is also pursued by his superiors, is a safe course for him. बुद्ध्यायरेयं = बुद्धेहि आयरियं ।

अमणुजसमुप्यायं दुस्त्वमेव विजाणिष्या ।

समुप्यायमजाणंता कर्हं नायंति संवरं ॥ ५ ॥

(मृ० I. 3.10)

5. Know (realise) that misery arises from (one's own) evil deeds. How can those, who are ignorant of the origin (of misery), know (the means of) its prevention ?

[XXII]

Kāma-bhoga : Pleasures and Enjoyments

अणागयमपस्संता पच्चुप्पन्नगवेसगा ।

ते पच्छा परितप्पन्ति खीणे आउम्मि जोव्वणे ॥ १ ॥

(सू० I. 3.4.14)

1. Those who do not (fore-) see the future (do not care for future), but are only out to seek (enjoy) the present, will repent later on (come to grief later on), when their life (-span) or youth comes to an end.

जं केइ सरिरे सत्ता वण्णे रुवे य सव्वसो ।

मणसा कायवक्केणं सव्वे ते दुक्खसंभवा ॥ २ ॥

(उ० 6.11)

2. All those will (only) reap misery, who in thought, words, or deeds are attached to their bodies, to colours, and to forms.

जं इह सायाणुगा नरा अज्झोववत्ता कामेहिं मुच्छिय्या ।

किवणंणं समं पगट्ठिभिया न वि जाणंति समाहिमाहितं ॥ ३ ॥

(सू० I. 2.3.4)

3. Those who are given (only) to seek pleasures in this world, and are greedy and absorbed in sensual enjoyments, are reckless like the wretched, they do not know that meditation has been laid down (as a panacea for all evils in the world by the Enlightened Ones).

उवलेवो होइ भोगेसु अभोगी नोवलिप्पई ।

भोगी भमइ संसारे अभोगी विप्पमुच्चई ॥ ४ ॥

(उ० 25-41)

4. There is stickiness (the quality of adhesion) in pleasures; one who is not given to pleasures, is never stuck up (or soiled); a man given to pleasures wanders about in saṃsāra; one who renounces pleasures is freed from it (saṃsāra).

उल्लो सुक्को य दां छुढा गोलया मट्टियामया ।

दो वि आवडिया कुट्टे जो उल्लो सोऽत्थ लग्गई ॥ ५ ॥

एवं लग्गंति दुग्गेहा जे नरा कामलालसा ।

विरत्ता उ न लग्गंति जहा से सुक्कगोलण ॥ ६ ॥

(उ० 25-42-43)

5 & 6. If two clods of clay, one wet and the other dry, are flung against a wall, both of them dashing against it, the wet one will stick there; (but the dry one will not). Similarly, the evil-minded (foolish) men, who love pleasures, cling (to karman); but those who are not attached to pleasures do not cling (to karman), like the dry clod of clay.

हत्थागया इमे कामा कालिया जे अणागया ।

को जाणइ परे लोए अत्थि वा नत्थि वा पुणो ॥ ७ ॥

जणण सद्धि होक्खामि इइ बालं पगम्भई ।

कामभोगाणुराणं केसं संपडिवज्जई ॥ ८ ॥

(उ० 5-6-7)

7 & 8. (The foolish and ignorant reason thus) :—
“These (worldly) pleasures are (as it were), in our hand; but those of the future (or belonging to the

other world) are uncertain, (as regards to the time when they will be enjoyed); moreover, who knows (for certain) whether there is (exists) a next world or not?" The fool boasts (talks impudently), "I shall be with (the majority of) men;" but by his love for pleasures and enjoyments he (merely) suffers pain (in the end).

Exp Kālika—Uncertain, doubtful.

This is the usual argument advanced by majority of people who are the followers of Cārvāka. According to them, a bird in the hand is worth two in the bush. 'Moreover, they further argue, if after all we have to sacrifice pleasures here, for the sake of pleasures in the next world, then why not do it the other way round? Because nobody has actually seen the other world, and for all we know, it may be merely a fiction or a fabrication of the imagination of some (rogues), who are jealous of us because we are leading a happy-go-lucky life. And how can so many people be in the wrong?' This is how they try to beguile themselves and others, but then they do not quite realise the danger ahead, and the pitfalls of the primrose path.

तत्रा पुटो आयुर्केन गिलाणो परितप्पई ।

पमीओ परलोगस्स कम्माणुमेहि अप्पणो । ९ ॥

(३० 5.11)

9. And (later on) after he is attacked by diseases, and is an invalid (infirm), he then suffers, and being

afraid of the next world, he then repents for (or ponders over) his own sinful actions of the past.

सल्लं कामा विसं कामा कामा आसीविसोपमा ।

कामे य पथ्येमाणा अकामा जन्ति दोग्गइ ॥ १० ॥

(३० 9-53)

10. (Worldly) pleasures are like a thorn that rankles, they are poison, and are like a venomous snake; those that hanker after pleasures, never get them, but (only) go to bad existence after death, without getting the pleasures (they seek).

खणमेत्तसांक्खवा बहुकालदुक्खवा पणामदुक्खवा अणिगामसोक्खवा ।

संसारमोक्खस्स विपक्खभूया खानी अणत्थाण उ कामपेगा ॥ ११ ॥

(३० 14-13)

11 (Worldly) pleasures and enjoyments give only momentary satisfaction, but bring (in their wake) suffering for a long time; they give little happiness, but cause (give) intense sorrow; they are the enemies (opponents) of liberation from worldly existence, and are a very mine of evils.

Exp. A man who opts for pleasures is not a prudent man, because for the sake of these momentary pleasures, he stakes his permanent happiness.

जहा किंपागफलाणं परिणामो न सुंदरो ।

एवं भुत्ताण भोगाणं परिणामो न सुंदरो ॥ १२ ॥

(३० 19-17)

12. As the effect of (eating a) kimpāka fruit is never good, so the effect of pleasures enjoyed is anything but good (can never be good).

Exp. This is a very common simile. A kimpāka fruit has a very beautiful and attractive external, but it is a poisonous fruit. Kimpāka – Trichosanthes Palmata or Cucumis Colocynthes

सर्वं विल्वियं गीयं सर्वं नट्टं विडंबियं ।

सर्वे आभरणा भारा सर्वे कामा दुहावहा ॥ १३ ॥

(उ० 13.16)

13. All music is but prattle (empty sounds), all dancing is but mocking (and mimicry); all ornaments are but a burden, (and) all pleasures bring (nothing but) only misery (and sorrow).

अद्येह कालो नृन्ति रात्रौ न यावि भोगा पुरिषाण निच्चा ।

उविच्च भोगा पुरिसं चयन्ति दुमं जहा खीणफलं व पक्खी ॥ १४ ॥

(उ० 13.31)

14. Time rolls (marches) on, and the days (lit. nights) hasten on quickly, human (mortal) pleasures are not permanent (or everlasting); they come to a man, but (immediately) forsake him, just as birds abandon a tree without fruit (whose fruits are exhausted).

Exp. One of the finest specimens of Ascetic poetry Uttarādhyayana-Sūtra contains many such delightful ditties

पुरिसोरम पावकम्मुगा पलियन्तं मणुयाण जीवियं ।

सन्ना इह काममुच्छिद्या ताहं जन्ति नरा असंबुद्धा ॥ १५ ॥

(सूत्र० I.2.1.10)

15. Man, refrain from sins ! Human life is short (and bound to come to an end). Men, who are

drowned (in lust and greed etc.), who are addicted to pleasures, and lack self-control (do not guard themselves against sin), get deluded (are enveloped in delusion).

Exp. Moha—delusion or infatuation is the worst enemy of the soul. Unless the Mohaniya karman is destroyed, no spiritual progress is possible.

अबुवं जीवियं नच्चा सिद्धिमग्गं वियाणिया ।

विणिअट्टेज्ज भोगेसु आउं परिमिअप्पणो ॥ १६ ॥

(दश० 8-34)

16 Knowing that (this) life is (after all) uncertain (not permanent), and having known (seen) the path leading to liberation, one should abstain from pleasures ; one's life is, after all, limited.

संबुज्झह ! किं न बुज्झह ? संबोही खलु पंच्च वृल्लहा ।

नो ह्वणमन्ति राइओ नो सुलभं पुणरावि जीवियं ॥ १७ ॥

(मृ० I 2-11)

17. Awake ! (Oh men !) Why are you not realising, (or : awaking from slumber and getting wide awake) ? Enlightenment is very difficult to obtain after death (in the next world). The days (lit nights) never return, nor is it very easy to obtain human life again (for a second time).

Exp. This is a Gāthā in a very noble and elevated strain. The advice is straight from the heart and also reaches the heart.

इह जीवियमेव पासहा तरुणे वाससयस्स तुट्ठई ।

इत्तरवासे य बुज्झह गिद्धनरा कामेसु मुच्छिउया ॥ १८ ॥

(सू० I. 2-3-8)

18. See (consider, for instance), this very life. It is snapped either in (the prime of) youth, or (at best) after a hundred years. But bear well in mind (realise this well), that (in either case) it is but of short duration (And yet) the greedy are addicted to pleasures (crave after pleasures)

Exp. Hundred years is regarded as a full span of human life. But it is nothing compared to the span of life of celestial beings, which is crores and crores of years.

वाहेण जहा व विच्छुण अबले हेइ गवं पचोइए ।

से अन्नसो अप्पयामए नाइवहं अबले विसीयइ ॥ १९ ॥

एवं कामेसणं विऊ अज्ज सुए पयहेज्ज संथवं ।

कामी कामे ण कामए लट्ठे वा वि अलट्ठ कण्हुई ॥ २० ॥

(सू० I. 2-3-5 6)

19 & 20. As a bullock which is hurt (by goading), and is still urged on by the driver, becomes weak, and at last without any stamina left, and unable to move (or carry the load), with its strength all lost, sinks down (collapses), know (realise) that hankering after pleasures is also similar; (i.e a man running after pleasures rarely gets them, but is bound to collapse in the long run); sooner or later (lit. to-day or to-morrow), he will have to give up enjoyments

(or pursuit of pleasures, for sheer lack of stamina to run after them). (Realising this), one who is desirous of (or loves) pleasures (and enjoyments), should not crave after them, whether he has obtained them or not.

Exp. Man clings to the pleasures he has obtained and runs after those which he does not possess. Both ways there is the 'craving'. 'वाह' could also mean व्याध - a hunter, and गवे - पशु - (the hunted) animal.

कामाणुगिद्विष्यभयं खु दुःखं सवस्स लोगस्स सदेवगस्स ।
जं काइयं माणसियं च किंचि तस्स ज्जंतं गच्छइ वीयरगो ॥२१॥
(उ० 32.19)

21. From greed (lust) for pleasures, arises the misery of the whole world - including the world of celestial beings. Only the Vitarāga (one who is free from passions), puts an end to misery, whether it is physical or mental.

कामकामी खलु अयं पुरिसे सं सायइ, जूरइ, तिप्पइ परितप्पइ ॥२२॥
(भाषा० I. 2. 5)

22. That man, certainly, who loves pleasures, is afflicted (by their loss), feels sorry, laments (and bewails), and is tortured

Exp. A man who loves pleasures, suffers tortures when he is deprived of them.

रुवेसु जां गिद्विमुवेइ तिब्बं अकालियं पावइ से विणासं ।
रागाउरे से जह वा पयंगे आलायलोल्ले समुवेइ मच्चुं ॥ २३ ॥
(उ० 32.24)

23. He, who is passionately and exceedingly fond of (charming and attractive) ' forms ' (colours), comes to untimely (premature) ruin, just as a passionate moth, attracted by light, embraces death.

Exp. A moth is attracted by the flame of fire (form or colour), and is destroyed in the process.

रूवे विरत्तो मणुओ विसंगो एएण दुक्खोहपरंपरेण ।

न लिप्पा भवमज्झे वि सन्तो जलेण वा पुक्खरिणीपलासं ॥२४॥

(उ० 32-34)

24. (But) a man, who is indifferent (not attached) to forms (and colours), is free from (all) sorrows; he is not affected (tainted) by the continuous series (succession) of sorrows, though still living in this samsāra, like a lotus-leaf (which is not tainted or moistened) by water (though growing and remaining in water).

Exp. The simile of the ' Lotus-leaf ' is a very common simile in all philosophical literature of the Hindus, Jains and Buddhists.

सहेसु जो गिद्धिमुवेइ तिब्बं अकालिअं पावइ से विणासं ।

रागाउरं हरिणमिणं व्व मुद्धे सहे अतित्ते समुवेइ मच्छुं ॥२५॥

(उ० 32-37)

25. He, who is exceedingly and passionately fond of (sweet) sounds, comes to untimely ruin, just as an innocent (simple-hearted) deer, distressed by its passion (for sounds), embraces death, being never completely satisfied with sounds (i.e. always going in for new and tempting sounds).

गंधेसु जो गिद्धिमुवेइ तिद्वं अकालिअं पावइ से विणासं ।
 रागाउरे ओसहिगंधगिद्धे सप्ये बिलाओ विव निक्खमंते ॥ २६ ॥
 (३० 32 50)

26. He, who is exceedingly and passionately fond of (sweet) smells, comes to untimely ruin, just as a snake, distressed by its passion and greed for the (sweet) smell of plants and herbs, rushes out of its hole (and is then killed).

रसेसु जो गिद्धिमुवेइ तिद्वं अकालियं पावइ से विणासं ।
 रागाउरे बडिस्विभिन्नकाए मच्छं जहा आमिसभांगगिद्धे ॥ २७ ॥
 (३० 32-63)

27. He, who is exceedingly and passionately fond of (sweet) tastes, comes to untimely ruin, just as a fish, greedy for the enjoyment of flesh (eager to swallow the bait), has its body impaled by a hook.

फासस्स जां गिद्धिमुवेइ तिद्वं अकालिअं पावइ से विणासं ।
 रागाउरे सीयजलावसन्नं गाहग्गहीए महिसे व रण्णे ॥ २८ ॥
 (३० 32-76)

28. He, who is passionately and exceedingly fond of (pleasant or agreeable) touch, comes to untimely ruin, like a buffalo in the forest, which is distressed (torn) by its passion (for agreeable touch), plunges in (a pool of) cold water, and is caught (and devoured) by a crocodile.

भावेसु जो गिद्धिमुवेइ तिद्वं अकालियं पावइ से विणासं ।
 रागाउरे कामगुणंसु गिद्धे करेणुमग्गावहिण गजे वा ॥ २९ ॥
 (३० 32-89)

29. He, who is passionately and exceedingly fond of 'feelings' (passions—भाव) comes to untimely ruin, like an elephant, who is torn (distressed) by passions, is greedy for carnal pleasures and enjoyments, and is lured away from its path by a cow-elephant (and is then captured and killed).

एविन्दियत्या य मणस्स अत्था दुक्खस्स हेउं मणुयस्स रागिणो ।
ते चेव थावं पि कयाइ दुक्खं न वीयरागस्स करेन्ति किंचि ॥ ३० ॥

(उ० 32-100)

30. Thus, the objects of the senses and the mind are a source of sorrow and pain to men, who are swayed away by passions; but they do not cause any pain whatsoever, nor affect in the least, one who is free from all passions (Vitaraga)

न कामभोगा समयं उवेन्ति न यावि भोगा विगइ उवेन्ति ।
जे तप्पअंसी य परिग्गही य सां तेसु मोहा विगइ उवेइ ॥३१॥

(उ० 32-101)

31. (Objects of) pleasures and enjoyments (by themselves) do not cause indifference, nor do they arouse emotions (passions) such as anger, hatred etc.; but he, who either hates them, or loves them, is swayed away by emotions (and passions) because of his infatuation (or hatred) for them.

Exp. *Things in themselves* are not good or bad. It is one's own attitude towards them, which makes them good or bad.

मुहुं मुहुं मोहगुणे जयंतं अणेगरूवा समणं चरंतं ।
फासा फुसन्ती असमंजसं च न तेसि मिक्खु मणसा पउस्से ॥३२॥

(उ० 4-11)

32. A monk, who again and again suppresses the causes (and effects) of delusion, and practises self-control, will (still) be adversely affected by various external objects; but a monk should not hate them even in his mind.

Exp. He should not hate external objects and things that attract and tempt him. On the other hand, he should be indifferent to them and try to conquer his own mind. If one hates a thing, he is obsessed by it, and so thinks about it again and again.

विरज्जमाणस्स य इन्द्रियत्था सद्वाइया तावइयप्पगारा ।
न तस्स सव्वेवि मणुन्नयं वा निव्वत्तयंती अमणुन्नयं वा ॥३३॥
(उ० 32.106)

33. But in the case of one, who is (totally) indifferent to (all) objects of the senses like sounds etc. (i.e. the five-fold objects of senses), will not cause (give rise to) any pleasant or unpleasant feelings.

सव्वं तओ जाणइ पासए य अमोहणे होइ निरंतराए ।
अणासवे ज्ञाणसमाहिजुत्ते आउक्खए मोक्खमुवेइ सुद्धे ॥३४॥
(उ० 32.109)

34. Then he (a Vitarāga or Siddha), knows and sees everything (in its proper perspective), is free from delusion and hindrances, is free from the influx of karman, is endowed with concentration and deep meditation, and being (absolutely) pure (in mind, thoughts, and deeds), attains perfection (liberation) at the end of his life (i.e. after death).

[XXIII]

Pramāda : Carelessness

पमार्थं कम्ममाहंसु अप्यमार्थं तहाऽवरं ।

तब्भावावेसओ वावि बालं पंडियमेव वा ॥ १ ॥

(सू० I. 8.3)

1. Carelessness is called (said to be the cause of) *karman*, (and) carefulness the (cause of the) contrary (viz. absence of *karman*). When the one or the other is predicated (of a man), he is called either a fool or a wise man.

Exp. *Pramāda* is explained as laziness or slackness in the observance of religious precepts (duties), and a predilection for the pleasures of senses and being prone to passions. It is a sin of commission and omission. This leads to the acquisition of *karman*, which in turn causes the soul to wander in *samsāra*. A careful, watchful, and a circumspect man, on the other hand, is free from *karman*, and thus he puts an end to *samsāra*.

इमं च मे अत्थि इमं च नत्थि इमं च मे किञ्च इमं अकिञ्च ।

तं एवमेवं लालप्पमाणं हरा हरंति त्ति कहं पमाए ॥ २ ॥

(उ० 14.15)

2. ' This is mine, this is not mine (i e. I still do not possess that); I have done this, I have (still) not done that (or I must do this, and I should not do

that)'; while he is indulging in this frequent prattle (talking in this strain), the robbers (in the form of days or time), are robbing him (of his precious life); what folly or carelessness is this ! (or how should one be careless in such circumstances ?).

Exp. Man is so much engrossed in his worldly ties and activities, that he rarely finds time to think of the future. But time does take its toll, and every moment drags him nearer and nearer to the end. So a wise man should never be careless.

असंख्यं जीविय मा पमायए जरोवणीयस्स हु नत्थि ताणं ।

एवं विजाणाहि जणे पमत्ते किण्णू विहिंसा अजया गहन्ति ॥३॥
(३• 4•1)

3. Life cannot be prolonged; therefore, one should never be careless; there is also no protection against old age once it overtakes a man. Know (realise) this (O Man !). Those, who are careless, who indulge in injuring living beings, and who are not restrained (self-controlled), to whom will they turn for protection (at the time of death) ?

Exp Asamkhāya—Asamskṛta—Something that cannot be joined or repaired.

सुत्तं सु यावी पडिबुद्धजीवी न वीससे पंडिय आसुपन्ने ।

घोरा मुहुत्ता अबलं सरीरं भारुंडपक्खीव चरऽप्पमत्तो ॥ ४ ॥
(३• 4•6)

4. Even when others (ordinary persons) are asleep, a wise man of quick intelligence (grasp), and

leading a watchful (circumspect) life, should never trust, (i.e. be confident, or be off his guard). Time is terrible, and the body is frail; (always) move about (live) very carefully (and watchfully) like a Bhārunda bird.

Exp. Sutta—Supta : 1) asleep, and 2) careless in self-control. A Bhārunda bird is said to have two necks and three legs and is regarded as the standard of watchfulness. Cp. Kalpa sūtra 118 which describes Mahāvira as : ‘ Bhārundapakkhiva appamatte ’.

Cp या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

(भग० 2.69)

छन्दनिरहेण उवड मोक्खं आसे जहा सिक्खियवम्मधारी ।

पुव्वाहं वासाडं चरप्पमत्ते तम्हा मुणी त्विप्पमुवेह मोक्खं ॥ ५ ॥

(उ० 4.8)

5. By curbing and controlling his (wayward) will, he (a monk) attains perfection like a horse, which is well-broken (trained) and properly harnessed (and marches toward the battle field) : He should be very careful in his behaviour in the early years (of monkhood), for, thereby a monk attains liberation quickly.

त्विप्यं न सङ्गहं विवेगमंउं तम्हा समुट्ठाय पहाय कामं ।

समिच्च लायं समया महेसी आयाणुरक्खी चरमप्पमत्ते ॥ ६ ॥

(उ० 4.10)

6. One cannot quickly acquire the (power of) discrimination; therefore, one should exert one's self,

abandon pleasures, understand (the real nature of) the world with an impartial attitude of mind, and always guarding one's self, lead a careful life.

Exp. 'Knowledge comes but wisdom lingers'. Viveka—the power to discriminate between right and wrong. This is not very easy to achieve.

कुम्पत्तए पंडुयए जह्ण निवडइ राइगणण अच्चए ।

एवं मणुयाण जीवियं समयं गोयम । मा पमायए ॥ ७ ॥

(३० 10.1)

7. As the withered (fallow) leaf of a tree falls down after the lapse of a few days (lit. nights), even so does the life of men (come to an end). Oh Gautama ! do not be careless even for a moment.

Exp. Samaya is the smallest divisible unit of time.

कुसग्गे जह्ण ओसविन्दुए थोवं चिट्ठइ लम्बमाणए ।

एवं मणुयाण जीवियं समयं गोयम । मा पमायए ॥ ८ ॥

(३० 10.2)

8. As a dew drop remains (hangs) suspended on the tip of a blade of grass just for a very short while (and then drops down), even so the life of men (in this world is short). Oh Gautama ! do not be careless even for a moment.

दुल्लहे खलु माणुसे भवे चिरकालेण वि सव्वपाणिणं ।

गाढा य विवाग कम्मुणो समयं गोयम ! मा पमायए ॥ ९ ॥

(३० 10.4)

9. Human birth is indeed very rare (difficult to obtain), even after a long lapse of time, for all living beings. Hard are the ripenings (fruits) of actions. Oh Gautama ! do not be careless (or one should not be careless) even for a moment.

Exp. Human birth is a most precious acquisition, because Mokṣa — liberation is possible only for a human being. And it is obtained only as a result of one's own good karman in the past. Cp. 'Man is the crown of creation.'

लद्धं वि आरियत्तणं अहीणपंचिदियया हु दुल्लहा ।

विगलिन्दियया हु दीसई समयं गोयम । मा पमायप ॥ १० ॥
(३० 10-17)

10. Even after being born as an Ārya, it is still very difficult to have all the five sense-organs in tact (in perfect order) ; there is seen deficiency of (one or more) sense-organs (among so many mortals). Oh Gautama ! do not be careless even for a moment

अहीणपंचिदियत्तं पि से लहे उत्तमधम्मसुई हु दुल्लहा ।

कुतित्थिनिसेवप जणं समयं गोयम । मा पमायप ॥ ११ ॥
(३० 10 18)

11. And perchance, he may even possess all the five organs of sense in tact ; but listening to (receiving instructions in) the best religion is again very rare and difficult ; for, (there are) many (who) follow heretical teachers. Oh Gautama ! do not be careless even for a moment.

लद्धूण वि उत्तमं सुखं सद्वहणा पुणरावि दुल्लहा ।

मिच्छन्तिसेवणं जणे समयं गोयम ! मा पमायण ॥ १९ ॥

(उ० 10-19)

12. Even after receiving instructions in the best of religions, to have (firm) faith in it is still very difficult; for (a large number of) people adhere to false faiths (are attracted by them). Oh Gautama ! do not be careless even for a moment.

धम्मं पि हु सद्वहन्तया दुल्लहया काण्ण फासया ।

इह कामगुणेसु मुच्छिन्तया समयं गोयम ! मा पमायण ॥ १९ ॥

(उ० 10-20)

13. And supposing that they do have faith in (the right) religion, it is still very difficult to put that faith in actual practice; for (we find that) men are addicted to pleasures and enjoyments here (in this world). Oh Gautama ! do not be careless even for a moment.

परिजूरइ ते सरीरयं केसा पंडुरया हवंति ते ।

से सोयबले य हायई समयं गोयम ! मा पमायण ॥ १९ ॥

(उ० 10-21)

14. Your body decays and withers; your hair turn white, all your strength decreases; (and then you will find it very hard to practise religion). Oh Gautama ! do not be careless even for a moment.

वोच्छिन्द सिणेहमप्पणो कुमुयं सारइयं व पाणियं ।

से सव्वसिणेहवज्जिणं समयं गोयम ! मा पमायण ॥ १५ ॥

(उ० 10-28)

15. Cut off all bonds and ties of attachment from yourself, like a lotus (-leaf) that sheds (drops) autumnal water, (and thus) be free from all (bonds of) attachment. Oh Gautama! do not be careless even for a moment.

चिच्छाण धनं च भारियं पव्वइआं हि सि अणमारियं ।

मा वन्तं पुणो वि आविण. समयं गोथम ! मा पमायण ॥ १६ ॥

(३० 10.29)

16. You have renounced (the world) and have become a homeless monk, after giving up wealth, and wife (family), do not then drink back the vomit (do not crave for the very things that you have so bravely sacrificed and discarded). Oh Gautama ! do not be careless even for a moment.

अवलं जह भारवाहण मा मग्गे विसमेदवगाहिया ।

पच्छा पच्छाणुतावण. समयं गोथम ! मा पमायण ॥ १७ ।

(३० 10.33)

17 As a weak burden-bearer, after taking a rough and uneven road, repents later on, (do you also not make a wrong choice and repent later on). Oh Gautama ! do not be careless even for a moment !

निण्णो हु सि अण्णवं मह किं पुण चिट्ठसि तीरमागओ ।

अभितुर पारं गमित्तण. समयं गोथम ! मा पमायण ॥ १८ ॥

(३० 10.34)

18. You have (well-nigh) crossed the great ocean (of samsāra). Why do you then tarry, having

(almost) reached the shore ? Hasten now to go to the other side (to cross over). Oh Gautama ! do not be careless even for a moment !

Exp. In every journey or race, the last lap is always the most difficult. A swimmer, for instance, gives up within a few yards of the goal ; or a runner collapses almost near the winning post. What is necessary at the last-crucial-moment, is the will power, and that is what most people lack.

[XXIV]

Kaṣāyas : Passions

कोहं माणं च मायं च लोहं च पाववट्ठणं ।

वमे चत्तारि दोसे उ इच्छन्तो हियमप्पणो ॥ १ ॥

(दश० 8-37)

1. He, who is desirous of doing good to his own self, should thoroughly discard, (lit. vomit or throw out of his system) these four faults : (1) anger, (2) pride or vanity, (3) deceit, and (4) greed, which are calculated to increase his sin.

कोहो पीइं पणासेइ माणो विणयनासणो ।

माया मित्ताणि नासेइ लोभो सव्वविणासणो ॥ २ ॥

(दश० 8-38)

2 Anger destroys love ; pride is detrimental to humility ; deceit destroys friends (i.e. friendship), while greed destroys everything.

Exp The four passions are very harmful, and even in our everyday life, we find that they work a great havoc. Much more harmful are they in the life of a monk.

उवसमेण हणे कोहं माणं मद्दवया जिणे ।

मायं च अज्जवभावेण लोभं संतोसओ जिणे ॥ ३ ॥

(दश० 8-39)

3. One should suppress (supplant) anger by forgivingness (tranquillity), conquer pride by humi-

lity, deceit by straightforwardness, and greed by contentment.

कोहो य माणो य अणिग्गहीया माया य लोभो य पवहुमाणा ।

चत्तारि एए कसिणा कसाया सिचन्ति मूलाइं पुणब्भवस्स ॥४॥

(दश० 8.40)

4. Anger and pride not properly curbed, and deceit and greed being on the increase (i.e. allowed full freedom), — these four are the black (evil) passions, which sprinkle (with water) the roots of (the creeper of) rebirth (the tree of transmigration).

अहे वयइ कोहेणं माणेणं अहमा मई ।

माया गईपडिग्घाओ लोहाओ दुहओ भयं ॥ ५ ॥

(उ० 9.54)

5. He (the soul) sinks low (is degraded) by anger, and attains a low state of existence by pride, deceit is a great hindrance and impediment to his progress (lit. a better state of existence), and greed endangers both the worlds (i.e. this as well as the next).

पुढवी साली जवा चेव हिरण्णे पसुभिस्सह ।

पडिपुणं नालमेगस्स इइ विज्जा तवे चरं ॥ ६ ॥

(उ० 9.49)

6. Knowing that the (whole) earth, with all the rice and barley, as well as all the (stock of) gold, and with all the cattlehead (it contains), — all this put together will not be sufficient (to satisfy) one single man, he should practise penance.

Exp. There is no limit to the desires and cravings, and the inordinate thirst for possessions and passions is never satisfied.

Cp. इच्छा ह्यु आगासममा अणंतया ।

जहा लाहो तहा लोहो लाहा लोहां पवढई ।

दामासकयं कज्जं कोडीए वि न निट्ठियं ॥ ७ ॥

(उ० 8-17)

7. The more you get, the more you want: greed (always) increases with gain, when a thing could have been accomplished with two Māsas only, it is not accomplished even by ten millions.

Exp. Once, a brahmin by name Kapila went to a king only to get two Māsas of gold. The king, pleased with him for his truthfulness, asked him to ask for anything that he liked. Kapila then started thinking whether he should ask for a thousand, or ten thousand, or a hundred thousand, and so on. And then all of a sudden it dawned on him that he had gone to the king originally with the idea of getting two Māsas only. And he realised the futility of it all, and renounced the world there and then

कसायपच्चक्खाणेणं भन्ते । जीवे किं जणयइ ? कसायपच्चक्खाणेणं
वीयरगभावं जणयइ । वीयरगभावपडिवन्ते वि य णं जीवे
समसुहृदुक्खे भवइ ॥ ८ ॥

(उ० 29-36)

8. Oh Revered Sir ! What does the soul achieve by enouncing the passions? By renouncing the passions,

the soul creates a state where there is complete freedom from passions, and when the soul has thus attained a state wherein it is totally free from passions, he is indifferent to pleasures and pains.

कोहविजणं भन्ते ' जीवे किं जणयइ ? कोहविजणं खन्ति जणयइ,
कोहवेयणिज्जं कम्मं न बंधइ, पुट्ठबद्धं च निज्जरेइ ॥ ९ ॥

(३० 29-67)

9. Oh Revered Sir! What does the soul accomplish by conquering anger? By conquering anger he creates (gets the quality of) for givingness (peace), does not acquire (bind) the karman that is responsible for experiencing anger, and also annihilates all such karman which he might have acquired (bound) in the past

माणविजणं भन्ते ' जीवे किं जणयइ ? माणविजणं मद्दवं जणयइ,
माणवेयणिज्जं कम्मं न बन्धइ, पुट्ठबद्धं च निज्जरेइ ॥ १० ॥

(३० 29-68)

10. Oh Revered Sir! What does the soul acquire by conquering pride? By conquering pride he regains mildness (meekness), and does not bind any (more) karman that is responsible for experiencing pride, and also destroys all such karman that he might have acquired in the past.

मायाविजणं भन्ते ' जीवे किं जणयइ ? मायाविजणं अज्जवं जणयइ,
मायावेयणिज्जं कम्मं न बंधइ, पुट्ठबद्धं च निज्जरेइ ॥ ११ ॥

(३० 29-69)

11. Oh Revered Sir ! What does the soul gain by conquering deceit ? By conquering deceit the soul acquires simplicity (straightforwardness), does not bind (acquire) any (fresh) karman responsible for experiencing deceit, and also annihilates all such karman bound in the past.

लोभविजयणं भन्ते ! जीवे किं जणयह ? लोभविजयणं संतोसं जणयह,
लोभवेयणियज्जं कम्मं न बंधह, पुट्ठबद्धं च निज्जरेह ॥ १२ ॥

(उ० 29-70)

12. Oh Revered Sir ! What does the soul acquire by conquering greed ? By conquering greed the soul acquires contentment, does not bind any (fresh) karman responsible for experiencing greed, and also annihilates all such karman bound in the past.

[XXV]

Bāla and Paṇḍita : The Ignorant and the Wise

रागदोसस्त्रिया बाला पावं कुर्वन्ति ते बहुं ॥ १ ॥

(सू० I. 8-8)

1. The ignorant (fools), being subject to love and hatred (passions), commit manifold sins.

वित्तं पसवो य नाहो तं बाले सरणं ति मम ।

एते मम तेसु वी अहं नो ताणं सरणं न विज्जई ॥ २ ॥

(बु० I. 2-3-16)

2. The fool thinks that (his) wealth, cattle and relations will be his protection (in the hour of reckoning). (He thinks) :—“ They belong to me, and I belong to them ”; but (in reality) he gets no shelter or protection (from them); (but really speaking he has no shelter, no protection).

न चित्ता तायण भासा कुओ विज्जाणुसासणं ।

विसन्ना पावकम्मेहिं बाला पेडियमाणिणो ॥ ३ ॥

(उ० 6-10)

3 Variety (or multiplicity) of speech (or knowledge of various languages) does not afford him protection ; how can also instruction in various (magic) lores and arts (protect him) ? Fools, thinking themselves to be very wise, sink in (the quagmire of) their own evil deeds.

मासे मासे तु जो बालो कुसग्गेणं तु भुंजए ।

न सो सुक्खायधम्मस्स कलं अग्घइ सोलसि ॥ ४ ॥

(उ० 9.44)

4. If an ignorant man were to eat (i.e. live on) only a blade of kuśa-grass once every month, he does not deserve (is not entitled to) even a sixteenth part of the religion (or merit) as preached in the scriptures (by the Tirthamkaras).

Exp. This is a case of misguided penance. There are many men in the world who practise very severe austerities and undergo all sorts of physical hardships and privations ; but these are all futile and vain, unless they proceed from right knowledge.

जहा कुम्मे सअंगाई सए देहे समाहरे ।

एवं पावाई मेहावी अज्झप्येण समाहरे ॥ ५ ॥

(सू० I.8.16)

5. As a tortoise withdraws its limbs into its own body, so a wise man should withdraw (i.e. shrink from) sins and temptations etc., with (the help of) meditation.

न कम्मूणा कम्म खवेन्ति बाला अकम्मूणा कम्म खवेन्ति धीरा ।

मेहाविणो लोभभयावतीता संतोसिणो नो पकरेन्ति पावं ॥ ६ ॥

(सू० I.12.15)

6. The ignorant (fools) cannot destroy their (past) karman by (fresh) actions ; but the wise annihilate their karman by complete cessation from

actions. The wise, who are beyond greed and fear, and are contented, do not commit any (fresh) sins.

तुलियाण बालभावं अवालं चेव पंडिए ।

चइऊण बालभावं अवालं सेवए सुणी ॥ ७ ॥

(उ० ७:३०)

7. A wise man always weighs (compares) the state of the fool and the state of the wise (i.e. what their fate is going to be); and so abandoning the mode of life of fools, he resorts to the course of conduct of the wise.

[XXVI]

A True Brāhmaṇa

जो न सज्जइ आगन्तुं पव्वयन्तो न सोयई ।

रमण अज्जवयणम्मि तं वयं ब्रूम माहणं ॥ १ ॥

1. He, who has no worldly attachment after entering (the order), and does not feel any pangs for having renounced the world, and who takes delight in the noble words (preaching of Tīrthamkaras), —him we call a (true) Brāhmaṇa.

Exp. According to the commentators : “ He, who does not embrace (his people) on meeting them, and is not sorry when he leaves them,— i.e. who is completely indifferent to them, is a true Brāhmaṇa ”.

जायरुवं जहामट्टं निद्वन्तमलपावणं ।

रागदोसभयाईयं तं वयं ब्रूम माहणं ॥ २ ॥

2. He, who is free from impurities and sins, like burnished gold which is purified of all its impurities in fire, and who is beyond (above) love and hatred, —him we call a true Brāhmaṇa.

Exp. There is a pun on the word Pāvaga, which could mean (1) Pāvaka· fire, and (2) Pāpaka: sin.

तवास्सियं कियं वन्तं अवच्चियमंससोणियं ।

सुद्वयं पत्तनिव्वाणं तं वयं ब्रूम माहणं ॥ ३ ॥

3. He, who is an ascetic, lean, self-controlled, and who has reduced his flesh and blood (by severe

austerities), who observes the vows (strictly), and has attained Nirvāṇa,—him we call a true Brāhmaṇa.

तत्सपाणे वियाणेत्ता संगहेण य थावरे ।

जो न हिंसइ तिविहेण तं वयं बूम माहणं ॥ ४ ॥

4. He, who knows broadly (as well as in details i.e. thoroughly), both the mobile as well as the immobile (types of) living beings, and does not injure them in any of the three ways,—him we call a true Brāhmaṇa.

Exp. Trividhā Himsā : I. (1) In mind, i.e. thoughts, (ii) words, or (iii) deeds. II. (1) Doing it oneself, (ii) giving consent to others, and (iii) asking others to do it.

कोहा वा जइ वा हासा लोहा वा जइ वा भया ।

मुसं न वयई जो उ तं वयं बूम माहणं ॥ ५ ॥

5. He, who does not utter falsehood, whether from anger, or for fun (in jest), or from greed, or from fear,—him we call a true Brāhmaṇa.

चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहुं ।

न गिणहाइ अदत्तं जो तं वयं बूम माहणं ॥ ६ ॥

6. He, who does not take anything that is not (expressly) given to him, be it sentient or non-sentient, small or large (little or much), — him we call a true Brāhmaṇa.

दिव्वमाणुसतेरिच्छं जो न सेवइ मेहुणं ।

मणसाकायवक्केणं तं वयं बूम माहणं ॥ ७ ॥

7. He, who does not carnally love celestial, human, or animal beings, either in thoughts, words or deeds,—him we call a true Brāhmana.

जहा पोम्मं जले जायं नोवलिप्पइ वारिणा ।
एवं अलित्तं कामेहिं तं वयं ब्रूम माहणं ॥ ८ ॥

8. He, who is not defiled (tainted) by pleasures, like a lotus, which grows in water but is not wetted (tainted) by it,—him we call a true Brāhmana.

अलोलुयं मुहार्जाविं अणगारं अकिंचणं ।
असंसत्तं गिहत्थेसु तं वयं ब्रूम माहणं ॥ ९ ॥

9. He, who is not greedy, lives on nothing (i.e. by begging only), who has no house, nor (any) property, and has no attachment (contacts) with householders, — him we call a true Brāhmana.

जहिता पुट्वसंजागं नाहसंगे य बन्धवे ।
जो न सज्जइ भोगेसु तं वयं ब्रूम माहणं ॥ १० ॥
(३० 25 20-29)

10. He, who has abandoned all former ties and associations (with his parents etc.), and also with relatives and kinsmen, and who is not attached to pleasures,— him we call a true Brāhmana.

न वि मुंडिण्ण समणो न ओंकारेण बंभणो ।
न मुणी रण्णवासेणं कुसचीरेण न तावसो ॥ ११ ॥

11. One does not become a Śramana (a Jain monk) by tonsure (shaving of the head), nor a

Brāhmaṇa by (merely mechanically repeating) the sacred syllable Aum, nor an Ascetic, by (merely) living in the woods, nor a Tāpasa, by (wearing) garments of kuśa-grass and bark.

Exp. These are only external signs or marks (insignia) of the different orders — Bāhyalinga.

समयाए समणो होइ बंभचेरेण बंभणो ।
नाणेण उ मुणी हाइ तवंगं हाइ तावसो ॥ १२ ॥

12. One becomes a Śramana by equanimity; a Brāhmaṇa by chastity (celibacy); a Muni by knowledge, and a Tāpasa by penance.

कम्मुणा बंभणो होइ कम्मुणा होइ खत्तिओ ।
वइसो कम्मुणा होइ सुद्धो हवइ कम्मुणा ॥ १३ ॥

13 By *one's own actions* one becomes a Brāhmaṇa, or a Kṣātriya, or a Vaiśya, or a Śūdra.

एए पाउकरे बुद्धे जेहिं होइ सिणायओ ।
सव्वकम्मविणिम्मुक्कं ते वयं बूम माहणं ॥ १४ ॥

14. Thus has the Enlightened One declared, (that it is by these qualities) through which one becomes a Snātaka — a perfect monk, him, — who is free from all kārmiṇ bondage,— we call a true Brāhmaṇa.

Exp. Snātaka— (i) A Brahmin who has completed his studies at Gurukula; (ii) a perfect or liberated soul.

एवं गुणसमाउत्ता जे भवन्ति विउत्तमा ।
 ते समत्था समुद्धर्त्तुं परमप्याणमेव य ॥ १५ ॥
 (उ० 25-31-35)

15. The best amongst the Brāhmins (lit. twice-born), who possess all the good qualities mentioned above, they (alone) are able to uplift (save) themselves as well as others.

[XXVII]

Virya : Exertion or Energy

दुहा चेयं सुयक्त्वायं वीरियं ति पवुच्चई ।
किं नु वीरस्स वीरत्तं कहं चेयं पवुच्चई ॥ १ ॥
(सू० I. 8.1)

1. Virya (Exertion) is said and defined to be of two types. But what is called the exertion of the virtuous (brave), and how is it explained (or defined) ?

Exp. The second line is a question put by the disciple, while the first line is a statement made by the teacher. Virya : exertion, energy, power to act. This is inherent in the soul. No soul in the saṃsāra can ever remain inactive. Activity or exertion is the very essence of the soul in saṃsāra.

कम्ममेगे पवेदेन्ति अकम्मं वा वि सुव्वया ।
एण्हिं दोहि ठाणेहिं जेहिं वीसन्ति मच्चिया ॥ २ ॥
(सू० I. 8.2)

2. Some (heretic teachers) say that Virya consists in work, while others, who are pious (and zealous observers of vows), declare that it consists in complete cessation of activity (Akarman). Men appear to be (broadly) divided into two classes from these two points of view.

Exp. (1) Sakarma-vīrya and (2) Akarma-vīrya. When the Sāṃsāri Jīva is still under the influence of

the past karman, and thus goes on doing actions, it is said to belong to the first type. When it has ceased to do actions as a result of faith (Darśana) and knowledge (Jñāna), then it is said to belong to the second type. The first is Bāla-vīrya—activities or exertions of an ignorant and misguided person; and the second is Pandita-vīrya—the exertions of a wise man.

सत्यमेगे तु सिक्खंता अतिवायाय पाणिणं ।
एगे मंते अहिज्जंति पाणभूयविहेडिणो ॥ ३ ॥

(सू० I. 8.4)

3. Some learn the sciences calculated to harm and destroy other living beings (Śāstra and Śāstra : theory and practice); others study spells (and incantations), involving destruction of various living beings and creatures.

माइणां कट्टु माया य कामभेगे समारभे ।
हंता छिता पगब्भित्ता आवसायागुणामिणो ॥ ४ ॥

(सू० I. 8.5)

4. The deceivers practise deceit, and embark upon harmful activities for their own pleasures and amusements, being keen only on pleasures and comforts, they kill, cut, or dismember living beings

मणसा वयसा चैव कायसा चैव अन्तसो ।
आरओ परओ वा वि दुहा वि य असंजया ॥ ५ ॥

(सू० I. 8.6)

5. In thoughts and words, and finally in deeds (also), these men are careless, both here, as well as in the next (world).

एयं सकम्मविरियं बालाणं तु पवेइयं ।
इत्ता अकम्मविरियं पंडियाणं सुणेह मे ॥ ६ ॥

(सू० I. 8.9)

6. Thus, the exertion of the ignorant (sinners) leading to karman, has been described (and explained). Now hear from me the exertion, leading to cessation of karman, on the part of the wise.

द्विविण्णं बंधणुमुक्के सद्वओ छिन्नबंधणे ।
पणाह्ल पावकं कम्मं सल्लं कंतइ अन्तसो ॥ ७ ॥

(सू० I. 8.10)

7. A pious monk (or a liberable soul), free from all (kârmic) bonds, who has severed all fetters and ties, after destroying all sinful karman, ultimately destroys or removes the thorn (of sin rankling in the soul).

Exp. There are three types of Śālyas : (1) Māyā (2) Nidāna and (3) Mithyā-darśana.

सह संमइए णच्चा धम्मसारं सुणेनु वा ।
समुवट्ठिए उ अणगारे पच्चक्खायपावए ॥ ८ ॥

(सू० I. 8.14)

8. He (a wise monk) should always exult himself, having (first) renounced all sinful karman, and having comprehended the essence of religion, either

by intuition, or through listening (to religious instructions from his preceptors).

Exp. After a long practice and stay with teachers, a monk knows instinctively what is right and what is wrong. But failing this intuition, he should strictly adhere to the instructions he receives from his preceptors.

अणु माणं च मायं च तं पडिक्काय पंडिए ।

आयत्तं सुआदाय एवं वीरस्स वीरियं ॥ ९ ॥

(सू० I. 8.18)

9. A wise monk should completely renounce pride and deceit, even in their minutest form (or infinitesimal degree), having properly realised (and understood) the true and real nature of the soul (or mokṣa). This is the exertion of a hero (or a wise man).

Exp The commentators give four different interpretations of the first line, probably based on different readings. अणु० is variously explained. But the best interpretation here would be अणुमात्रम्.

पण्डिए वीरियं लब्धं निग्घायाय पवत्तं ।

धुणे पुट्टकडं कम्मं णवं वा वि ण कुट्ठई ॥ १० ॥

(सू० I. 15.22)

10. A wise man, who has gained strength (in exertion or control), which leads to the expiation of sinful actions, annihilates (lit. shakes off) all the karman done in the past, and does not also incur any fresh karman.

जे अबुद्धा महामाणा वीरा असम्मत्तदंशिणो ।

असुद्धं तेसिं परक्कतं सफलं होइ सव्वसो ॥ ११ ॥

(मू० I. 8-22)

11. Those men, who are not enlightened, and are (followers) of wrong faith (i.e. not endowed with righteousness), though they may be renowned as heroes (in the world, i.e. though they may be exerting a good deal), still (all) their exertions are always impure and bearing fruit (i.e. leading to fresh karman, and consequent samsāra).

जे य बुद्धा महामाणा वीरा सम्मत्तदंशिणो ।

सुद्धं तेसिं परक्कतं अफलं होइ सव्वसो ॥ १२ ॥

(मू० I. 8-23)

12. (On the other hand), the Enlightened Ones, the renowned heroes, endowed with righteousness (right faith), the good ones, — their exertions and efforts are always pure, and bear absolutely no fruit whatsoever; (i.e. their actions do not lead to fresh karman, and so they put an end to samsāra).

झाणजागं समाहट्ठ कायं विउसेज्ज सव्वसो ।

तितिक्षं परमं नच्चा आमोक्खाण परिव्वण्जासि ॥ १३ ॥

(म० I. 8-26)

13. Meditating, and performing religious practices, one should thoroughly abandon the body (i.e. all care of the body); realising that forbearance is the highest (principle, or the paramount duty), he (a monk) should live (lead an ascetic life) till he attains liberation.

[XXVIII]

Samyaktva : Righteousness

निसर्गवृत्तरुई आणारुई सुत्तबीअरुइमेव ।

अभिगमवित्थारुई किरियासंखेवधम्मरुई ॥ १ ॥

(उ० 28-16)

1. Faith is produced by :—

- (i) Nisarga :—Nature; in the case of certain beings it is just natural or inborn inclination.
- (ii) Upadeśa :—Instruction.
- (iii) Āgāhā :—Command, order; either because some one, whom he normally obeys, has ordered him, or because he is told that this is the command of the Tīrthaṅkaras.
- (iv) Sūtra :—By a study of the Sūtras i.e. canonical works.
- (v) Bija —Suggestion; he does not require any exposition in details, but has a very quick grasp and understanding. Just as a drop of oil expands on the surface of water, similarly an indication or suggestion is enough for such a man.
- (vi) Abhiṅgama —By comprehension or understanding of the meaning of the entire Āgama (including the twelfth Aṅga Dṛṣṭivāda.)
Cp. तत्र निसर्गादभिगमाद्वा । (तत्त्वार्थ०)

- (vii) **Vistāra** :—By a complete course of study, and by means of various proofs and modes of reasoning. Such a person is very argumentative, and is not prepared to take anything on trust, unless his reason is satisfied. Cp. the king Paesi in Rāyapasenaijjam.
- (viii) **Kriyā** :—By performing all the religious duties enjoined for a pious man. Constant practice of these duties leads him to right belief in the end.
- (ix) **Samkṣepa** .—By a brief exposition of the scriptures and religious principles.
- (x) **Dharma** .—By complete or implicit belief in the religion as preached by the Jinas. He needs no proofs and no arguments. The word of the Jinas is his Gospel.

Exp. The broad nature and prerequisites of Saṃyaktva have been explained in section VII – Mokṣamārga. The details are supplied here.

निस्संकिय-निक्कंसिय-निद्वितिगिच्छा अमूढदिट्ठी य ।
उववूहथिरीकरणे वच्छल्लपभावणे अट्ठ ॥ १ ॥

(३० 28.31)

2. Saṃyaktva par excellence—of the highest order—depends on the following eight points :—

- (i) **Nissankita** :— Not to entertain any doubts and misgivings regarding the tenets or the doctrine.

- (ii) *Niṣkāṅkṣita* :— Not to have predilection or preference for any heterodox system. There are people who cannot take a firm decision and their minds go on oscillating.
- (iii) *Nirvicikitsā* :— Not to be doubtful regarding the fruit of Dharma ; e.g. people sometimes feel that they are being duped and deprived of their pleasures etc. by the promise of a better world in the next birth.
- (iv) *Amūḍha-dṛṣṭi* :—Not to have one's faith or belief shaken by the glamour or pomp and influence of heretics.
- (v) *Upabṛnhana* :— Praising and encouraging a righteous man belonging to one's own religion. Encouraging co-religionists; appreciating and praising them for their righteousness.
- (vi) *Sthirīkarana* :— Encouraging and helping a co-religionist in firmly following the tenets. Sometimes a weak man gives in, when faced with rigorous discipline, or when he has committed a sin. On such occasions, he needs sympathy and understanding. He should be brought to the right path by proper means and be persuaded to stick to the right path.
- (vii) *Vātsalya* :— Love and affection for co-religionists. He should always shower love and

affection on them, and should be always by their side in all their trials and tribulations (in a true missionary spirit).

- (viii) Prabhāvanā :— By exalting the doctrine. He should always act in such a manner that his actions, will always bring glory and credit to his religion.

मिच्छाद्वंसणरत्ता सनियाना कण्हलेसमोगाढा ।

इय जे मरंति जीवा तेसिं पुण दुल्लहा बोही ॥ ३ ॥

(उ० 36-258)

3. Those living beings, who are engrossed in false faith, who commit sins, and are enveloped in black *Leśyā* till their death,—for them enlightenment is very difficult to obtain.

Exp. For *Leśyā* see section XXX infra.

सम्मद्वंसणरत्ता अनियाना सुकलसमोगाढा ।

इय जे मरंति जीवा तेसिं सुलहा भवे बोही ॥ ४ ॥

(उ० 36-257)

4. (On the other hand) those living beings, who are intent on righteousness, do not desire for any worldly fruit for their austerities (or commit no sins), and are enveloped in white *Leśyā*,—for them enlightenment (or *Saṃyaktva*) is easy to obtain.

जिणवयणे अणुरत्ता जिणवयणं जे करंति भावेणं ।

अमला असंकलिद्धा ते हांति परित्संसारी ॥ ५ ॥

(उ० 36-259)

5. Those, who are devoted to (and love) the creed of the Jinas, and who also practise it devoutly and piously, are pure, and not tormented by passions etc., are the ones who will cross the saṃsāra; (or their saṃsāra will be for a limited – finite – period only).

धम्मसद्धाए णं भंते' जीवे किं जणयइ? धम्मसद्धाए णं
सायासोक्खेसु रज्जमाणे विरज्जइ ॥ ६ ॥

(३० 29.3)

6. “ Oh Revered Sir ! What does the soul acquire by faith in the religion ? ” By faith in the religion, the soul becomes indifferent to pleasures (or agreeable sensations) to which he was (formerly) attached.

सम्महिट्ठी जीवो जइ वि दु पावं समायरइ किंचि ।
अण्णो सि होइ बंधां जेण न निद्धंभस्सं कुणइ ॥ ७ ॥

(बंदिस्तुत्र गा० 36)

7. The soul, who is endowed with righteousness, may sometimes commit some sinful activities ; but he does so innocently, and therefore the (kārmic) bond is negligible, because he does not commit those actions with wicked intentions (i.e. with a desire to injure others).

Exp. Even in ordinary life, we look to the ‘motive’ of the person committing a crime. And if there is no motive or intention, then the offender is let off with a light punishment.

[XXIX]

Bhāvanā : Reflections

भावणाजोगसुद्धया जले नावा व आहिया ।
नावा व तीरसंपन्ना सत्त्वदुक्खा तिउट्ठइ ॥ १ ॥

(सू० I- 15-5)

1. He, whose soul is purified by (constantly) meditating on Reflections, is said to be like a ship (floating) on water; just as the ship reaches the shore (safely), he also reaches the end of all sorrows and miseries.

Exp These Reflections or 'Mental Whispers' on the vanity and futility of human life, and the world in general, are a source of courage, and serve as a fillip and strength when a man is dejected and depressed.

जम्मं दुक्खं जरा दुक्खं रोगाणि मरणाणि य ।
अहो दुक्खो हु संसारो जत्थ कीसन्ति जन्तये ॥ २ ॥

(उ० 19-15)

2. Birth is misery; old age is misery; and so are diseases and death. Oh ! This saṃsāra, wherein living beings suffer pains and agonies, is nothing but misery.

इमं सरीरं अणिच्चं असुई असुइसंभवं ।
असासयावासमिणं दुक्खकैसाण भायणे ॥ ३ ॥

(उ० 19-12)

3. This body is not permanent; it is impure and of impure origin; it is but a temporary habitation (of the soul), and is (nothing but) a receptacle of suffering and pain.

गम्भा इमिज्जन्ति बुयाबुयाणा णरा परे पंचसिहा कुमारा ।
जुवाणगा मज्झिमथेरगा य चरन्ति ते आजखण पलीणा ॥ ४ ॥
(सू० I-7-10)

4. Some (living beings) die as embryos, others as babies who can or cannot (yet) talk; still others as boys wearing tufts of hair; others as youths, or in middle age, or in old age; at the expiry of their life, all have to discard the body and depart (from this world).

वाराणि य सुया चेव मित्ता य तह बन्धवा ।
जीवन्तमणुजीवन्ति मयं नाणुव्वयन्ति य ॥ ५ ॥
(उ० 18-14)

5. Wives and sons, friends and relations, all depend on a man so long as he is living, but none of them follow him in death.

तं एक्कगं तुच्छस्सीरगं से चिईमयं इहिय उ पावगेणं ।
भज्जा य पुत्ता वि य नायओ य दायारमच्चं अणुसंकमन्ति ॥ ६ ॥
(उ० 13-25)

6. Having burnt his lone (forlorn), and worthless body on the funeral pile, his wives, sons, as well as other kinsmen follow another, who will provide for them (i.e. some one else, who now becomes the head of the family).

न तस्स दुक्खं विभयन्ति नाहो न मित्तवग्गा न सुया न बन्धवा ।
 पक्को सयं पच्चणुहोइ दुक्खं कत्तारमेव अणुजाइ कम्मं ॥ ७ ॥
 (उ० 13-23)

7. Neither his kinsmen, nor friends, nor sons, nor relations will share his sufferings; he (the doer) alone suffers his sorrows and misery ; for, the karman follows only the doer.

नीहरन्ति मयं पुत्ता पियरं परमदुक्खिया ।
 पियरो वि तहा पुत्ते बन्धू रायं तवं चरे ॥ ८ ॥
 (उ० 18.15)

8. The sons, in great sorrow (and bereavement), will remove the dead body of their father (to the cremation ground); and similarly the parents (remove) the dead bodies of (their) sons, and relatives (or brothers). O King ! Practise penance.

अव्भागमियम्मि वा दुहे अहवा उक्कमिण भवान्तिण ।
 एगस्स गई य आगई विदुमन्ता सरणं न मज्जई ॥ ९ ॥
 (सू० 1-2-3-17)

9. When calamity befalls him, or when death approaches him, he has to go (to the other world), and come back (i.e. be reborn again) all alone , (therefore) the wise realise that parents, relatives, friends etc. cannot give one (any) protection.

चेच्चा दुपयं च चउप्पयं च खेतं गिहं धणधनं च सव्वं ।
 सकम्मबीओ अवस्सो पयाइ परं भवं सुंदरपावगं वा ॥ १० ॥
 (उ० 13-24)

10. Leaving behind bipeds and quadrupeds, his fields, house, corn, wealth, and (in fact) leaving everything, the helpless man, accompanied only by his karman, departs to the other world (or existence), whether it is good or bad (depending on his own karman).

Exp. सकम्मबीज.—It could also mean 'स्वकर्मबीजः'—'with his own Karman as the seed' for his future birth. But the first sense is preferable.

माया पिया ण्हुसा भाया भज्जा पुत्ता य ओरसा ।

नालं ते मम ताणाय लुप्पंतस्स सकम्मुणा ॥ ११ ॥

(उ० 6.3)

11. Mother, father, daughter-in-law, brother, wife, and one's own sons, (all these) will not be able to afford me any protection, when I shall have to suffer for my actions.

सद्यं जगं जइ तुहं सद्यं वावि धणं भवे ।

सद्यं पि ते अपज्जत्तं नेव ताणाय तं तव ॥ १२ ॥

(उ० 14.9)

12. Even if the whole world belongs to you, and you own all the wealth (and treasures in the world), even then, you will find all that (possession) inadequate (i.e. you will not be happy with it), and it will certainly not be able to save (protect) you (in the hour of death).

चिच्चा वित्तं च पुत्ते य णाओ य परिग्गहं ।

चिच्चाण अंतगं सोयं निरवेक्खो परिव्वण ॥ १३ ॥

(सू० I. 9.7)

(सू० I. 9.7)

13. Leaving his wealth, sons, kinsmen and (all) his property (possessions), and leaving sorrow that never ceases, a monk should move about without any (worldly) desires and expectations.

बन्धप्यमोक्त्वो अज्ज्ञत्थेव ॥ १४ ॥

(आवा० 5.2)

14. Release from bondage is entirely dependent on one's own self (i.e. it is not caused by any external agency).

एगद्धूण अरण्णे वा जहा उ चरई मिगे ।

एवं धम्मं चरिस्सामि संजमेण तवेण य ॥ १५ ॥

(उ० 19.77)

15. As a deer roams about in the forest, all by itself (all alone), even so I shall practise the religion by (observing) self-control and practising austerities.

Exp. This is called Mrgacaryā—wandering, or moving about all alone like a wild animal (or deer). Just as a wild animal does not care for any companion, even so a monk should not seek a companion in life. He should learn to lead a solitary life.

तं मा णं तुब्भे देवाणुप्पिया, माणुस्सएसु कामभोगेसु सज्जह
रज्जह गिज्जह मुज्जह अज्झोववज्जह ॥ १६ ॥

(नाया० viii. P. 114)

16. Do you not, therefore, O Beloved of Gods ! be attached to, interested in, be greedy of, be

infatuated and obsessed with human pleasures and enjoyments.

Exp. Mallī (the only female Tīrthamkara), is addressing the six kings – her friends and companions in austerities in her previous birth.

As a result of Māyāśālya (deceit), she was born a woman. She used to practise more severe austerities on the sly or secretly, and thus she not only was guilty of a sort of breach of promise, but she was also guilty of deceit – *though in a good cause*. The story of Mallī is given in Nāyādhammakahāo ch. VIII.

[XXX]

Leśyās

किण्हा नीला य काक य तेज पम्हा तहेव य ।

सुकलेसा य छद्वा य नामाहं तु जहकर्म ॥ १ ॥

(उ० 34-3)

1. The names, in due order, of the different Leśyās are as follows :—

(1) Kṛṣṇā—black; (2) Nīlā — blue; (3) Kāpotā — grey; (4) Tejas — red; (5) Padma — yellow-pistil coloured, and (6) Śuklā—white.

Exp. The doctrine of Leśyās—‘ Colours or tinges of the soul ’ — is peculiar to Jainism. The soul, by nature, is pure and spotlessly white as crystal. But the Kārmic matter (Pudgala) that envelops the soul, produces the various colours or tinges, and they are said to be the colours of the soul. These Leśyās are the causes of the duration of karman : कर्मस्थितिहेतवः लेश्याः । They are also defined as अव्यवसायविशेषाः — the different conditions produced in the soul by the influence of different karman; they are, as it were, the reflection of the karman of the soul. Cp.

कृष्णादिद्रव्यसाविश्यात् परिणामो य आत्मनः ।

स्फटिकस्येव तत्रायं लेश्याशब्दः प्रवर्तते ॥ (उत० अव०)

“ The alteration produced on the soul, just as on a crystal by the presence of black things etc., is denoted

by the word *Leśyā*. The *Leśyā*, or according to the above explanation, what produces *Leśyā*, is a subtle substance accompanying the soul." The etymology of the word is rather obscure.

पंचासवप्पवत्तो तीहिं अगुत्तो छसुं अविरओ य ।

तिव्वारंभपरिणओ खुदो साहसिओ नरो ॥ २ ॥

निद्वंधसपरिणामो निस्संसां अजिइदिओ ।

एयजोगसमाउत्तो किण्हलंसं तु परिणमे ॥ ३ ॥

(उ० 34-21-22)

2 & 3. A man who is urged by the five *Āsravas* (i.e. one who commits the five-fold sins), who is not guarded by the three *Guptis*, who has not ceased to injure the six-fold (living beings), commits cruel acts, is wicked and violent, is not afraid of (is blind to) consequences, is hardhearted, and who has not subdued his senses,—such a man develops the black *Leśyā*.

इस्साअजरिसअतवां अविज्जमाया अहीरिया य ।

मेही पओसे य सदे पमत्ते रसलोलुप सायगवेसए ॥ ४ ॥

आरभाओ अविरओ खुदो साहसिओ नरो ।

एयजोगसमाउत्तो नीललंसं तु परिणमं ॥ ५ ॥

(उ० 34-23-24)

4 & 5. A man possessing the following (bad) qualities. viz. envy, anger, lack of austerities (self-control), ignorance, deceit, shamelessness, greed, hatred, cunningness and wiles; a man who is greedy of pleasures and always pursues (fresh) pleasures,

and enjoyments, who does not abstain from harmful (sinful) undertakings, who is wicked and violent; a man engrossed in such types of activities (possessing the above-mentioned bad qualities) develops the blue Leśyā.

वंके वंकसमायारे नियाडिल्ले अणुज्जुण ।
 पलिउंचग ओवहिण मिच्छदिट्ठी अणारिए ॥ ६ ॥
 उप्फालगद्धुवाई य तणे यावि य मच्छरी ।
 एयजोगसमाउत्तो काऊलेसं तु परिणमे ॥ ७ ॥

(उ० 34-25-26)

6 & 7. A man who is crooked (dishonest) in words and deeds, who is base (and treacherous), not straightforward, a dissembler and deceiver, given to prevarication and cheating, unrighteous (perverse and heretic), vile (ignoble), one who indulges in hurtful (insulting) and vile (or vituperative) talk, a thief, full of jealousy; a man of such (bad) habits, and engrossed in such activities, develops the grey Leśyā.

नीयाविस्ती अचवले अमाई अकुऊहले ।
 विणीयविणए दंते जोगवं उवहाणवं ॥ ८ ॥
 पियधम्मे ददधम्मेऽवज्जभीरू हिणसए ।
 एयजोगसमाउत्तो तेऊलेसं तु परिणमे ॥ ९ ॥

(उ० 34-27-28)

8 & 9. A man who is humble (and modest), steadfast (not fickle-minded), free from deceit and inquisitiveness (morbid curiosity), well-disciplined

and restrained, attentive to his studies and duties, who loves religion, and is firm in (practising) it, who is afraid of sin, and strives after the good (of his self, or who strives for the good of all), — a man of such habits, and who is absorbed in such activities, develops the red *Leśyā* (*Tejas*).

पयणुकोहमाणे य मायालोभे य पयणुए ।

पसंतचित्ते कंतप्पा जोगवं उवहाणवं ॥ १० ॥

तहा पयणुवार्ह य उवसंते जिहंदिए ।

एयजोगसमाउत्तो पम्हलेसं तु परिणमे ॥ ११ ॥

(उ० 34-29-30)

10 & 11. A man who has but little anger, pride, deceit, and greed, whose mind is calm and tranquil, who is well-controlled, who is (very) attentive and careful in his studies and duties, who speaks but little, is calm, and subdues his senses,—a man of such habits, and who is absorbed in such activities, develops the yellow-pistil *Leśyā* (*Padmā*).

अट्टरुद्धाणि वज्जित्ता धम्मसुक्काणि ज्ञायए ।

पसंतचित्ते कंतप्पा समिप गुत्ते य गुत्तिसु ॥ १२ ॥

सरगे वीयरगे वा उवसंते जिहंदिए ।

एयजोगसमाउत्तो सुक्कलेसं तु परिणमे ॥ १३ ॥

(उ० 34-31-32)

12 & 13. A man, who avoids the two types of evil meditation, viz. *Ārta* and *Raudra* — sinful and wicked thinking, but engages himself in auspicious thoughts, viz. *Dharma* and *Śukla dhyāna* — Religious

and auspicious meditation; whose mind is at peace, who is self-controlled, who practises the (five) Samitis and (three) Guptis,—whether he still possesses passions or is entirely free from them, (but) is very peaceful and tranquil, and controls his senses,—a man of such habits, and absorbed in such activities develops the white Leśyā (Śuklā).

Exp. Dhyāna : Meditation, deep thinking. It is of four types : (i) Ārta, (ii) Raudra, (iii) Dharma and (iv) Śukla. The first two are evil, and the last two are auspicious types of meditation.

किष्णा नीला काज तिष्ठि वि ण्याओ अहम्मलेसाओ ।
ण्याहि तिहि वि जीवो दुग्गां उववज्जर्ह ॥ १४ ॥

(उ० 34-56)

14. The black, blue and grey Leśyās are sinful types of Leśyās. By means of these three Leśyās the soul is born in miserable and low types of existence (such as hellish beings, lower animals etc.).

तेज पम्हा सुक्का तिष्ठि वि ण्याओ धम्मलेसाओ ।
ण्याहि तिहि वि जीवो सुग्गां उववज्जर्ह ॥ १५ ॥

(उ० 34-57)

15. The red, yellow, and white Leśyās are good and auspicious types of Leśyās. By means of these (three), the soul attains a good form of existence (such as celestial or human birth).

तम्हा एयासि लेसाणं अणुभावे वियाणिया ।

अप्पसत्थाओ वज्जिस्ता पसत्थाओऽहिट्ठिए सुणी ॥ १६ ॥

(उ० 3461)

16 A monk should, therefore, know and comprehend the true nature (and effect) of these *Leśyas* he should avoid the evil (inauspicious) ones, and adopt the good (auspicious) ones

[XXXI]

Mṛtyu : Death

माणुस्सं च अणिच्चं वाहिजरामरणवेयणापउरं ॥ १ ॥

(औप० सूत्र-34)

1. Human birth is only momentary and abounds in diseases, old age, death, pangs and agonies.

डहरा बुद्धा य पासहं गम्भत्था वि चयन्ति माणवा ।

सेणे जह वट्ठयं हरे एवं आउखयम्मि तुट्ठई ॥ २ ॥

(सू० I. 2.12)

2. See, (in this world) young and old, and (sometimes) even in the mother's womb, human beings die. As a hawk (pounces upon and) catches a quail, so is the span of life snapped (by death), when the (term of) life is spent (exhausted).

Exp. Just as a hawk pounces upon, and kills a quail all of a sudden, similarly Death comes down upon living beings, like a bolt from the blue. And it spares *none*, whether young or old, even the unborn. 'Death lays His icy hand on all.'

जहेह सीहो य मिगं गहाय मच्चू नरं नेह हु अन्तकाले ।

न तस्स माया व पिया य भाया कालम्मि तम्मंसहरा भवन्ति ॥ ३ ॥

(उ० 13.22)

3. Just as a lion seizes an antelope (or an animal) and carries it off, so Death carries off a man in his

last hour (when his end has come); neither his mother, nor father, nor brother, can come to his help at that (crucial) time.

Exp. It is better to read तस्मी सहरा भवेति । सहर (देशी)—A friend, companion; rather than तस्मि भेसहरा etc. which would mean—at the crucial hour, they cannot share even a part of his life; the first reading is preferable.

इह जीविण राय असासयस्मि धणियं तु पुण्णार्हं अकुव्वमाणो ।
 से सोयर्हं मच्चुमुहोवणीण धम्मं अकाऊण परस्मि लोए ॥ ४ ॥
 (उ० 13.21)

4. Oh King! he, who in this life, which is but purely temporary, has done absolutely no good actions, and has not (at all) practised religion,—such a man, (bitterly) repents when he becomes a prey to death, and reaches the next world (or birth).

जस्सत्थि मच्चुणा सक्खं जस्स चऽत्थि पलायणं ।
 जो जाणे न मरिस्सामि सो हु कंखे सुए सिया ॥ ५ ॥
 (उ० 14.27)

5. He, who has (formed) friendship with Death (i.e. is on friendly terms with Death), or who is confident of escaping from Him, or who knows (for certain) that he will not die, he alone may expect the morrow; (i.e. he alone can expect to see the next day dawn).

Exp. How can you be sure of being alive to-morrow, when you do not know when you will die?

So do not put off till to-morrow what you can do to-day.

अज्ज्ञवसाणनिमित्ते आहारे वेयणापराधाय ।

फासे आणापाणू सत्तविहं झिज्जय आउं ॥ ६ ॥

(स्थानाङ्क० vii)

6. Life diminishes in the following seven ways (seven causes of decay and death) :—

- (1) Adhyavasāna : Brooding over some (shocking) incident, sorrow, love, hatred, etc.
- (2) Nimitta : Wounds inflicted by weapons, etc.
- (3) Āhāra : (Excess of) food.
- (4) Vedanā : Suffering pain, agony, diseases etc.
- (5) Parāghāta : Wounds caused by falling down etc. from great heights.
- (6) Sparsa : Coming into contact with a hard substance like stone etc., or a poisonous reptile, etc.
- (7) Āna-prāna : Respiration; when the respiratory system fails. Suffocation, Asphyxia.

जहा सागडिओ जाणं समं हिच्चा महापहं ।

विसमं भग्गमोइण्णो अक्खे भग्गम्मि सोयई ॥ ७ ॥

एवं धम्मं विउक्कम्म अहम्मं पडिवज्जिया ।

वाले मच्चुमुहं पत्ते अक्खे भग्गे व सोयई ॥ ८ ॥

(उ० 5-14-15)

7 & 8. As a cart-driver, who knowingly leaves the even and smooth high way, and getting on a

rugged road, repents when the axle is broken, even so the fool, who transgresses religion (or abandons it), and embraces unrighteousness (sin), repents when he is a prey to death, like the cart-driver repenting for the broken axle

Epx जाण-जानन्—knowing, being aware of But it is possible that we have a pun here जाण-यानम्—Vehicle अक्ष-अक्ष - Axle and इन्द्रिय or sense organs 'When his sense-organs or इन्द्रिय are broken i.e. when he has lost their use and is a crippled old man

सन्तिमे यं दुवे ठाणा अक्खाया मारणन्ति या ।

अकाममरणं चेव सकाममरणं तहा ॥ ९ ॥

बालाणं अकामं तु मरणं असई भव ।

पण्डियाणं सकामं तु उक्कोसेण सई भव ॥ १० ॥

(३० ५ २ ३)

9 & 10 There are said to be two types of death I Sakama-marana Voluntary death, death with one's own will, and II Akama-marana Involuntary death, death against one's will Death against one's will or (involuntary) death is that of ignorant men, and it happens many times, but voluntary, or death with one's own will, is that of the wise, and it comes only once

Exp The ignorant die many deaths in the sense that they are born again and again In the case of the wise, i.e. the Kevalins, they die only *once*.
Ukkosena - Utkarsena - Maximum

ततो से मरणन्तम्मि बाले संतस्सई मया ।

अकाममरणं मरई धुत्तेव कलिणा जिण ॥ ११ ॥

(उ० 5-16)

11. And then, at the hour of death, the fool is tortured and trembles with fear ; he dies the death against his will (involuntary death), having lost his only chance, like a gambler vanquished by Kali.

Exp. Kali : A technical term from the play of dice; a particular throw of the dice.

न संतसंति मरणंते सीलवन्ता बहुस्सुया ॥ १२ ॥

(उ० 5-29)

12. (But) the virtuous and the learned are not in the least afraid at the time of death.

बालमरणाणि बहुसो अकाममरणाणि चेव बहुयाणि ।

मरिहिति ते वराया जिणवयणं जे न जाणंति ॥ १३ ॥

(उ० 36-260)

13. Those miserable wretches, who do not know the creed of the Jinās, will many a time die the deaths of the ignorant and the fool, and also ' deaths against one's own will ' (i.e. involuntary deaths).

Para-bhava : Rebirth

तेणावि जं कयं कम्मं सुहं वा जइ वा दुहं ।
कम्मुणा तेण संजुत्तो गच्छई उ परं भवं ॥ १ ॥

(उ० 18-17)

1. And whatever actions he (a man) may have committed, good or bad, accompanied by that Karman only, he goes to the next form of existence.

अद्धाणं जो महंतं तु अपाहेज्जो पवज्जई ।
गच्छन्तो सो दुही होइ छुहातण्हाइपीडिओ ॥ २ ॥
एवं धम्मं अकाऊणं जो गच्छइ परं भवं ।
गच्छन्तो सो दुही होइ बाहिरोगेहिं पीडिओ ॥ ३ ॥
अद्धाणं जो महंतं तु सपाहेज्जो पवज्जई ।
गच्छन्तो सो सुही होइ छुहातण्हाविज्जिओ ॥ ४ ॥
एवं धम्मं पि काऊणं जो गच्छइ परं भवं ।
गच्छन्तो सो सुही होइ अप्पकम्मे अवेयणे ॥ ५ ॥

(उ० 19-18-21)

2. He, who embarks on (undertakes) a long journey, with no provisions (for the road), will come to grief on his way (there), suffering from hunger and thirst.

3. Similarly he, who starts for (goes to) the next world, without having followed religion, will come to grief on his way there, being afflicted by illness and disease.

4. (On the other hand) he, who starts on a long journey equipped with (proper) provisions, will be happy (and comfortable) on his way there, being free from (the pangs of) hunger and thirst.

5. Similarly he who, having practised religion, starts (his journey) for the next world, will be happy on his journey there, as he will have little Karman and little suffering. (He will not be burdened with the load of Karman, and consequently his suffering will also be less).

इह जीवियं अणियमेत्ता पट्भट्टा समाहिजोपेहिं ।

ते कामभोगरसगिद्धा उववज्जन्ति आसुरे काप ॥ ६ ॥

(उ० 8.14)

6. Those, who (even after becoming monks) do not discipline their lives (i.e. do not adhere to discipline), are (said to be) fallen from meditation and ascetic practices (austerities); they are greedy of pleasures, and enjoyments, good and tasty food, and are born again as Asuras.

जे केइ बाला इह जीवियट्ठी पावाइं कम्माइं करेन्ति रुद्धा ।

ते घोररूवे तमिसंधयारे तिच्चाभितावे नरण पडंति ॥ ७ ॥

(सु० I. 5.1-5)

7. All those cruel and ignorant fools who, in this world, for the sake of worldly life commit sinful actions, will sink (fall) into the horrible hell which is enveloped in dense darkness, and is full of intense suffering.

मा पच्छ असाधुता भवे अच्छेही अणुसास अप्पगं ।
अहियं च असाहु सोयई से थणई परिदेवई बहं ॥ ८ ॥

(सू० L 2.3.7)

8. Lest the lot of the wicked should befall you, get over (escape) the influence of senses, and discipline yourself; a bad (wicked) man grieves much, he howls (groans), and bewails a lot (when he goes to hell).

जहाऽऽएसं समुद्दिस्स कोइ पोसेज्ज एलयं ।
ओयणं जवसं देज्जा पोसेज्जावि सयंगणे ॥ ९ ॥
तओ से पुट्टे परिवृढे जायमेए महोदरे ।
पीणिण विउले वेहे आपसं परिकंखए ॥ १० ॥
जाव न एइ आपसे ताव जीवइ से दुही ।
अह पत्तम्मि आपसे सीसं छेन्नूण भुज्जई ॥ ११ ॥
जहा से खलु ओरव्वे आपसाए समीहिण ।
एवं बाले अहम्मिट्ठे ईहई नरयाउयं ॥ १२ ॥

(उ० 7.1-4)

9. Just as somebody, with a view to (entertain) a guest, brings up a young ram, gives it rice and gram, and feeds it in his yard.

10. Then, when it is fed and becomes big, fat, and large-bellied, is fattened, and has a plump body, it awaits (i.e. becomes ready for) the guest.

11. So long as no guest arrives, the miserable (wretch) lives; but as soon as a guest arrives, its head is cut off, and it is eaten.

12. As the ram is intended for a guest, even so the ignorant and the worst type of sinner longs for (i.e. is destined for or awaits) the life in hell.

जहा कागिणिण हेउं सहस्सं हारण नरो ।
 अपत्थं अंबगं मोच्चा राया रज्जं तु हारण ॥ १३ ॥
 एवं माणुस्सगा कामा देवकामाण अन्तिण ।
 सहस्सगुणिया भुज्जो आउं कामा य दिव्विया ॥ १४ ॥
 अणेगवासानउया जा सा पणवओ ठिई ।
 जाणि जीयन्ति दुम्मेहा ऊणे वाससयाउण ॥ १५ ॥

(३० 7-11-13)

13. Just as a man, for the sake of one Kākinī (risked and) lost a thousand (Kārsāpanas); or as a king lost his kingdom (as well as his life), by eating man oes, which he was forbidden to do.

14. Even so are human pleasures compared with (lit by the side of) divinepleasures; divine life and divine pleasures are thousand times, and even more, superior (to human life and pleasures).

15. The duration of life of one, who is endowed with (excellent) knowledge, is many Nayutas of years; but the ignorant and evil-minded ones stake (lose) all that for the sake of a (paltry) life of less than a hundred years.

Exp. Kākinī—Eightieth part of a Kārsāpana, a coin current in ancient India. The stories alluded to are from every day life; cp. Pennywise and Pound-foolish. Sometimes a man loses a large sum of money in trying to save a few paise. Similarly, when a

patient is told to live on a diet, and give up certain foods and drinks, he succumbs to the temptation, and consequently loses his life.

Nayuta—A very huge period of time.

जहा य तिलि वणिजा मूलं घेनूण निग्गया ।

एगोऽत्थ लहई लाभं एगो मूलेण आगओ ॥ १६ ॥

एगो मूलं पि हारित्ता आगओ तत्थ वाणिओ ।

ववहारे उवमा एसा एवं धम्मे वियाणह ॥ १७ ॥

(उ० 7-14-15)

16 & 17. Just as, for instance, three merchants (once) set out on their travels, each with his (own) capital; one of them made a profit, the second returned (only) with his capital, but the third merchant returned home having lost even his capital. This parable is taken from common (everyday) life. Know that it is even so in religion.

माणुसत्तं भवे मूलं लाभो देवगई भवे ।

मूलच्छेपण जीवाणं नरगतिरिक्खत्तणं धुवं ॥ १८ ॥

(उ० 7-16)

18. Human life is the capital; profit is (comparable to) celestial existence; through loss of the capital, men are sure to be born either as denizens of hell, or as lower creatures.

एयं जियं सपेहाए तुलिया बालं च पंडियं ।

मूलियं ते पवेसन्ति माणुसिं जोणिमेन्ति जे ॥ १९ ॥

(उ० 7-19)

19. Considering thus the loss (that is likely to be incurred), one should weigh (the pros and cons, or

the consequences of the life led by) the ignorant and the wise; those, who are reborn again as human beings, may be said to have brought back (at least) thier capital.

Exp. This parable is also taken from common life, and the application is also such that it can be understood by even a man in the street. And there in lies the beauty of the Āgama texts. The illustrations, parables, similes are all from common or everyday experience.

वेमायाहिं सिक्खाहिं जे नरा गिहिसुव्वया ।

उवेन्ति माणुसं जोरिणं कम्मसच्चा हु पाणिणो ॥ १० ॥

(उ० 7-20)

20. Those men who, through the exercise of various vows and disciplines, become pious householders (or householders practising well all the vows etc.), will (again) be born as human beings. For, all living beings, verily, reap the fruit of their (own) actions (Karman).

Exp. Karman is the only real thing, all else is unreal, in that it does not help a man. According to the commentators, souls get human birth through four causes :—

- (1) Prakṛtisubhadratā—Kind disposition.
- (2) Prakṛtivinītatā—Love of discipline.
- (3) Sānukrośatā —Compassion (for all living beings).
- (4) Amatsaritā—Absence of jealousy.

जेसि तु विजला सिक्खा मूलियं ते अद्विष्टया ।
सीलवन्ता सर्वसिक्खा अदीणा जन्ति देवयं ॥ २१ ॥

(३० 7.21)

21. But those (men) of strong (rigorous) discipline, who practise excellent virtues (vows), and possess special (distinctive) good qualities, who are never depressed and dejected, can be said to have increased (multiplied) their capital, and go to the world of celestial beings.

कुसुगमेत्ता इमे कामा सन्निरुद्धमि आउए ।
कस्स हेउं पुराकाउं जोगक्खेमं न संविदे ॥ २२ ॥

(३० 7.24)

22. In this very limited (span of) life (allotted to human beings), these worldly pleasures are but like (a dew-drop dangling on) the tip of a blade of grass ! For the sake of what (or with what object in view) then, does a man not care to comprehend (realise) the (value of) acquiring and protecting (the precious possession of) human life (and higher gain) ?

Exp. Life is hemmed in - beset - with so many dangers and difficulties, and one can never tell when it will come to an end abruptly. The so-called pleasures and enjoyments are but ephemeral. It is like trying to catch a few stray drops of honey which may accidentally fall in the mouth of a man, who is clutching at a straw, while about to fall in a well. The straw is being gnawed at by rats. The man cannot come out of the well as there is a tiger and

a wild elephant waiting to make short work of him outside. At the bottom of the well, there is a huge boa constrictor, with its mouth gaping wide to swallow the man the moment he falls down. As the wild elephant in its fury gives a blow to the Banyan tree near the well, the bee-hive is disturbed, and drops of honey from the honey-comb start dripping down. Even in that precarious situation, the man tries to lick the stray drops of honey that fall on his body. Human pleasures are also, likewise, precarious and of very short duration, and beset with dangers and calamities. This is the famous मनुबिन्दुदृष्टान्त—The analogy of a drop of honey.

Yoga — New acquisition getting something which one does not possess. Ksema — Guarding or protecting something already acquired.

Man has already obtained human life. It is a precious acquisition and he should guard it very carefully. And he should also strive to achieve something more and higher viz. divine life or liberation. But if he is blind to this, he will risk and lose his human birth for something which is trash, and then repent only when it is too late.

पच्छा वि ते पयाया खिप्यं गच्छन्ति अमरभवणाहं ।

जैसि पिओ तवो संजमो य खती य बंभचेरं च ॥ २३ ॥

(दश० 4 28)

23 Those, who hold these things as very dear (in their heart, i.e. are keen on it), viz. austerities,

self-control, forgivingness, and celibacy, they quickly reach the abodes of celestial beings, even if they have renounced the world late (i.e. late in life).

Exp. If a man has the right frame of mind, if he makes a correct and proper choice, then it does not matter whether he is a householder or a monk. The external marks and signs (Bāhyalinga) are immaterial. Such a householder is in reality a monk (Bhāvataḥ), and so even if he actually renounces the world late in life (i.e. in old age), he will attain heaven, or sometimes even Mokṣa (liberation).

इह्मी जुई जसो वण्णो आउं सुहमणुत्तरं ।
भुज्जो जत्थ मणुस्सेसु तत्थ से उववज्जई ॥ २४ ॥

(सु० 7-27)

24. He is again born as a human being, after his celestial life is exhausted, (in a family) where there is prosperity and plenty, splendour (and glory), name and fame, longevity, and eminent happiness.

Exp. Cp. प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

सुचीनां धीमतां गेहे योगब्रह्मोऽभिजायते ॥ (भग० 6-41)

अकुब्बओ णवं णत्थि कम्मं नाम विजाणइ ।
विज्ञाय से महार्वारे जंग जाई ण मिज्जइ ॥ २५ ॥

(सु० I-15-7)

25. He, who does not undertake any fresh acts, does not acquire any new (Karman); he knows the (nature of) Karman truly and well (thoroughly). Having thus thoroughly known and comprehended

(Karman and Nirjarā also), he becomes a great hero (on the battlefield of saṁsāra), and then he is neither born (again), nor does he die (again).

Exp. Such a man, a great hero, destroys the enemies in the form of Karman, and is then freed from saṁsāra, as he has become victorious in the last battle. Just as one must know the enemy fully, before attacking him, similarly one must know the true nature of Karman, and then only one can understand, and plan ways and means to destroy it. Nirjarā — Destruction of Karman. जाई = जायई ।

Naraka-vedanā : Tortures in Hell

The concepts of heaven and hell are a necessary corollary of the belief in the transmigration of the soul. Every orthodox system of Indian Philosophy believes in the latter, and so naturally in the existence of heaven and hell. We find, e.g. in our everyday life, men being punished for crimes. And just as there are prisons here for the guilty and the criminals, even so there are supposed to be hells for those who are morally guilty, and who cannot be adequately punished in this world. Heaven is the reward for good actions, and hell the punishment for bad deeds.

नेरइयत्ताए कम्मं पकरेत्ता नेरइणसु उववज्जन्ति, तं जहा—
महारंभयाए, महापरिग्गहयाए, पंचिंदियवहेणं, कुणिमाहारंणं ॥ १ ॥
(औप० 56)

1. Living beings are born in hell because of their own karman. That (karman) is as follows :—

- (1) By doing actions that involve great injury to living beings ; (e.g. waging a war, man-slaughter, etc.).
- (ii) By amassing (illegitimately) vast possessions ; (that is possible only by depriving many others of their possessions).
- (iii) By killing five-sensed living creatures.
- (iv) By eating flesh.

Exp. There are supposed to be seven hells, corresponding to seven earths. These hells are said to be situated below the Madhyaloka, and are enveloped in utter darkness.

जारिस्ता माणुसे लोए ताया दीसन्ति वेयणा ।

एतो अणंतगुणिया नरएसु दुक्खवेयणा ॥ १ ॥

(उ० 19.7)

2. Oh father! the suffering of pain in hell is infinitely more (intense and) painful than the suffering as seen (i.e. experienced) in the world of men.

अच्छिनिमीलियमेत्तं नत्थि सुहं दुक्खमेव पडिबद्धं ।

नरए नेरइयाणं अहोनिस्सं पच्चमाणाणं ॥ ३ ॥

(जीवा० प्रति० 3.3.95)

3. In hell, the hellish beings, who are tortured (and suffer for their actions) throughout day and night, get no happiness whatsoever, even for the duration of the winking of eyes; there is continuous (non-stop) misery and sorrow (in store for them).

अइसीयं अइउण्हं अइतण्हा अइक्खुहा अइभयं वा ।

निरए नेरइयाणं दुक्खसयाइं अविस्सामं ॥ ४ ॥

(जीवा० प्रति० 3.3.95)

4. In hell, the hellish beings have to suffer without break (or respite) hundreds of sorrows (and sufferings) like excessive cold, intense heat, intense thirst, intense hunger, and excessive fear.

जहा इहं अगणी उण्हो इत्तोऽणंतगुणो तर्हि ॥ ५ ॥

जहा इमं इहं सीयं इत्तोऽणंतगुणे तर्हि ॥ ६ ॥

(उ० 19-47-48)

5 & 6. Though fire be hot here, it is infinitely more so there. Though there may be cold here, it is of infinitely greater intensity there (in hell).

छिंदंति बालस्स खुरेण नक्कं उट्ठे वि छिंदंति इवे वि कण्णे ।
जिब्भं विणिक्कस्स विहत्थिमित्तं तिक्खार्हिं सूलाहिऽभितावयंति ॥ ७ ॥

(सु० I. 5-1-22)

7. They cut off the nose of the ignorant (sinner) with a razor, they also cut off his lips and ears; pulling out his tongue a span's length, they torment him (by piercing it) with sharp pikes.

Exp. परमाहन्मिया - परमअधार्मिकाः । Just as there are wardens in prison, similarly there are these beings in hell who are in charge of hellish beings.

ते तिप्पमाणा तलसंपुढं व राहंदिंयं तत्थ थणंति बाला ।

गलंति ते सोणियपूयमंसं पज्जाइया खारपहद्वियंगा ॥ ८ ॥

(सु० I-5-1-23)

8. Those ignorant (sinners), dripping (with blood), shriek loudly day and night, like the dry leaves of palm trees (rustling in the wind). Their blood, matter (fat), and flesh are dropping off (from their bodies), while they are being roasted, and their bodies are being smeared with natron (salt).

रुहिरे पुणो वच्चसमुस्सिअंगे भिन्नुत्तमंगे वरिवत्तयंता ।

पयंति णं णेरहण फुरंते सर्जीवमच्छे व अयोक्वल्ले ॥ ९ ॥

(सु० I-5-1-15)

9. And they turn the writhing hellish beings (victims) round, and stew them like living fish, in an iron caldron filled with their own blood (in their own juice), their limbs covered with ordure and their heads cut off.

नो चेव ते तत्थ मसीभवन्ति ण मिज्जई तिव्वभिवेयणाए ।
तमाणुभागं अणुवेदयन्ता दुक्खन्ति दुक्खी इह दुक्खडेणं ॥ १० ॥
(सू० I. 5.1 16)

10. And yet they are not reduced to ashes, nor do they die of their excessive tortures and pains; but experiencing and undergoing the punishment for their sinful actions, the miserable wretches suffer for their misdeeds.

Exp. If they were to die before suffering their term, they would escape the punishment, and so they are not allowed to die. Just as a prisoner, awarded capital punishment or life sentence, is not allowed to commit suicide, because in that case the law does not have its revenge.

ते णं तत्थ णिच्चं भीया णिच्चं तसिया णिच्चं छुहिया
णिच्चं उद्विग्गा णिच्चं उपप्पुआ णिच्चं वहिया णिच्चं परममसुभ-
मउल्लमणुबद्धं निरयभवं पच्चणुभवमाणा विहरन्ति ॥ ११ ॥
(जीवा० प्रति० 3.2.89)

11. They (hellish beings) live there in constant fear and alarm, always hungry and disgusted, always depressed, always wounded and bleeding, and always experiencing the agonies in hell, which is very evil, and firmly bound by bad karman.

नरद्वयार्णं भंते ! केवद्वयकालं तिर्हं पञ्चत्ता ? गोयमा ! जहन्नेणं
दसवाससहस्साहं उक्कोसेणं तेत्तीसं सागरोवमाहं ॥ ११ ॥

(जीवा० प्रति० 3.3.222)

12. O Revered Sir ! what is the duration of life of hellish beings ? " O Gautama ! the minimum life of a hellish being is ten thousand years and the maximum is thirtythree Sāgaropamās.

Exp. Palyopamā and Sāgaropamā : These are huge periods of time.

एयाणि सोच्चा णरगाणि धीरे न हिंसए किंचण सव्वलोए ।
एगंतविट्ठी अपरिग्गहे उ बुज्झिज्झ लोयस्स वसं न गच्छे ॥ १३ ॥

(सू० I-5-224)

13. A wise man, hearing (i.e. knowing) of these (tortures in) hells, should never kill any living beings in the whole world ; having firm faith (believing absolutely) in the true doctrine, and renouncing all possessions (and property), he should know (the right faith), and should never be a slave to the world, (i.e. should never allow himself to be tempted by worldly things).

[XXXIV]

Sikṣāpāda : Discipline

इह माणुस्सए ठाणे धम्ममाराहिउं नरा ॥ १ ॥

(सू० I 15 15)

1 Here, in this world, men are (born) for practising (propitiating) religion

Exp What is, or what should be the purpose of human life ? The answer is — Practice of religion Man is the crown of creation, and is endowed with reason or Buddhi And he must, therefore, make the best of the opportunity

जाईमरणं परिन्नाय चर संकमणे दढ ॥ २ ॥

(आचा० I 2 3)

2 Having (thoroughly) realised and understood (the cycle of) birth and death (i e samsara), a man should live (move about), being firm in the rules of good conduct

कसेहि अप्पाण जरेहि अप्पाण ॥ ३ ॥

(आचा० I 4 3)

3 O Man ! emaciate yourself, and waste yourself (i e undergo physical hardships by austerities)

सव्वं सुचिण्णं सफलं नराणं ॥ ४ ॥

(उ० 13 10)

4 Every good deed done shall have its reward (will bear fruit) for men

Exp. A good deed is never wasted. But one must have faith and patience. There are some actions which bear fruit immediately; e.g. if a man jumps from a hill top, or takes deadly poison, the effect would be instantaneous. But when a patient takes a tonic prescribed by his physician, he cannot expect any quick results. Same is the case with good actions.

संसर्गं खलु सो कुणर्ह जो मग्गे कुणर्ह घरं ।

जत्थेव गन्तुमिच्छेज्जा तत्थ कुट्ठिवज्ज सासर्गं ॥ ५ ॥

(उ० 9-26)

5. He, who builds a house (somewhere) on the way (i.e. before reaching his final destination), is doing a dubious thing (i.e. he has undertaken a risky venture); he should (better) build a permanent residence, only in the place where he wants to go.

Exp. If a traveller starts building a house for himself on his way, he is doing an unwise or imprudent thing. Even commonsense teaches us this much. We are like travellers on this planet. Our final destination is somewhere else.

वेराइं कुट्ठर्ह वेरी तओ वेरेहिं रज्जर्ह ।

पावोवगा य आरंभा दुक्खफासा य अन्तसो ॥ ६ ॥

(स० I. 8-7)

6. A hater goes on hating (others), (or a cruel man goes on indulging in cruelties), and then takes delight in his hatred (cruelties). But (he is not aware that all) harmful activities are sinful, and ultimately bring about (make him suffer) miseries.

जसं किंतिं सिलोमं च जा य वंदणपूयणा ।

सव्वलोयंसि जे कामा तं विज्जं परिजाणिथा ॥ ७ ॥

(सू० I.9-22)

7. Fame, glory, renown, homage and honours, pleasures and enjoyments in the whole world,—all these a wise man should know and comprehend (truly), and renounce.

Exp. Unless a man realises the true nature of things, he cannot renounce them. Once he knows that these things do not really matter, then only he can renounce them

अट्ठावयं न सिक्खिज्जा वेहाइयं च णो वण ॥ ८ ॥

(सू० I.9-17)

8. He (a monk) should not learn to play chess (or gambling), and should not indulge in speech contrary (or derogatory) to religion.

आवन्ना वीहमट्ठाणं संसारम्मि अणन्तण ।

तम्हा सव्वदिसं पस्सं अप्पमत्तो परिट्ठवण ॥ ९ ॥

(उ० 6-12)

9. They (the ignorant or careless) have started on a long trek (journey) in this endless samasāra ; therefore, a careful (i.e. a wise) man, looking in all directions, should move about carefully (so that he will not miss the right road).

इहमेगे उ भासन्ति सायं साण्ण विज्जई ।

जे तत्थ आरियं मगं परमं च समाहियं ॥ १० ॥

(सू० I. 3-4-6)

10. There are some (opponents) who argue that pleasant things (effects) are obtained (only) from pleasant things (causes). But these men scorn (scoff at) the noble path, capable of the highest good.

Exp. The argument of the opponents is: Like cause like effect. From good, can be produced good, and from bad, only bad will result. How can you, then, expect heavenly pleasures by giving all sorts of discomforts to your body? Of course this is a diabolically wicked argument.

Jacobi quotes the following verse from the commentary purporting to belong to the Puṣṭimārga (?) a Tāntric sect of the Buddhists. In that case our Gāthā is a diatribe against them.

मनुष्ये भोग्यं भुक्त्वा मनुष्यं मयनासने ।

मनुष्यसि अगारंसि मनुष्यं शायणं मुनी ॥

मा एयं अवमन्न्ता अप्येणं लुपहा बहु ।

एयस्स उ अमोक्खाण अयोहारि द्व जूरह ॥ ११ ॥

(सू. I. 3.4.7)

11. Do not, by disdaining this (right faith or path), lose (sacrifice) much for the sake of little. By not discarding this (false faith or wrong path), you will repent later on, like one (merchant) who carried the load of iron.

Exp. This story is told in Rāyapaseṇaijjam by Kesikumāra Samana to king Paesi. Some merchants started on a journey. They first came upon a mine

ot iron All of them took a load of iron with them and proceeded forward In due course, they came upon mines of copper, lead, silver, and finally gold All, except one merchant, discarded their previous burden in exchange for one more precious But one man would not discard the load of iron Now, just as because of his obstinacy and pig-headedness, he lost so much for so little, similarly people who cling to false faiths, will suffer a great loss

जहा य अंडप्पभवा बलागा अंडं बलागप्पभवं जहा य ।

एमेव मोहाययणं खु तण्हा मोहं च तण्हाययणं वयन्ति ॥१७॥

(सू. 32 6)

12 As a crane is produced from an egg, and an egg is produced from a crane, so they (the wise) say that desire is the origin (cause) of delusion, and delusion (in its turn) is the origin of desire

Exp This is a vicious circle A man caught in this whirligig or eddies, must make a strenuous effort to get out of it otherwise he is lost

पदमं नाणं तओ दया एवं चिट्ठइ सव्वसंजए ।

अन्नाणी किं काही किं वा नाहिइ छेयपावणं ॥ १३ ॥

(दश. 4 10)

13 First there is (must be) knowledge, then (should follow) compassion (for living beings), then only can he obtain the status of a fully self-controlled monk What can an ignoramus do ?

Exp. Knowledge is of paramount importance. Unless he knows what is life and what is non-life, how will he be able to practise Ahimsā?

इल्लहा उ मुहादाई मुहाजीवी वि इल्लहा ।

मुहादाई मुहाजीवी वो वि गच्छन्ति सोग्गहं ॥ १४ ॥

(दश० 5. 1. 100)

14 Those who give for nothing (i.e. without any selfish motive), and those who receive for nothing, both these types are very rare (to be met with in this world). Both of them attain a good state of existence after death.

Exp. Just as there is grace in giving, so also there is grace in receiving. The giver, while giving, should give as a part of his duty, and should not expect *anything* in return. And the receiver also, no matter what and how much he receives, should accept it in the same spirit. Of course, this applies only to monks. They should not, in any way, undertake anything for their livelihood. This is to refute the doctrine of the Ājīvikas.

जत्थेव पासे कइ दुप्पउत्तं काएण वाया अइ माणसेणं ।

तत्थेव धीरो पडिप्पाहरेज्जा आइण्णओ त्विप्पमिव वत्तलीणं ॥ १५ ॥

(दश० चू० 2.14)

15. The moment a monk sees (realises) that he has committed an evil act (or mis-behaved), either in thoughts, words or deeds, he should instantly withdraw himself (from it, or shrink from it) as a

noble horse (comes to a halt) instantly the reins (are pulled).

Exp. The moment he sees and realises his mistake, he should immediately correct himself.

सीहं जहा खुट्टमिगा चरंता दूरे चरंती परिसंकमाणा ॥

एवं तु मेहावि समिक्ख धम्मं दूरेण पावं परिवज्जएज्जा ॥१६॥

(सू० I. 10,20)

16. Just as the smaller (weak) animals keep away from a lion, being afraid of him, even so a wise man, discerning the religion, should keep himself away (at a distance) from sin.

Exp. He should instinctively shrink from sin, just as the smaller animals in the forest keep away from a lion or a tiger.

आलोयण निरवलावे आवईसु ददधम्मया ।

अणिस्सिओवहाणे य सिक्खा निप्पडिक्कमया ॥ १७ ॥

अण्णायया अलोभे य तितिक्खा अज्जवे सुई ।

सम्मदिट्ठी समाही य आयारे विणओवए ॥ १८ ॥

धिईमई य संवेगे पणिही सुविहि संवरे ।

अत्तदोसोवसंहारे सव्वकामविरत्तया ॥ १९ ॥

पञ्चक्खाणे विउस्सगे अप्पमादे लवालवे ।

झाणसंवरजोगे य उदए मारणंतिए ॥ २० ॥

संगाणं च परिण्णया पायच्छित्तकरणे वि य ।

आराहणा य मरणंते वत्तीसं जोगसंगहा ॥ २१ ॥

(सम० 32)

17 — 21. The following thirty-two योगसङ्ग्रहs or शिक्षापदs — Steps of Discipline — have been pointed out by the wise ; they are as follows :—

(1) Ālocanā : Faithful confession of sins, committed knowingly or unknowingly, before the preceptor.

(2) Nirapalāpa : Not to reveal Ālocanā to others.

(3) Āpatsu Dṛdha-dharmatā : Keeping firm faith in religion, even in times of distress and difficulties. To regard religion as the firm sheet-anchor.

(4) Anissṛita-upadhāna : To practise austerities without any ulterior motive. Penance for the sake of penance.

(5) Śikṣā : Learning, training (discipline).

(6) Niṣpratīkarmatā : Disregarding the body. No toilet of the body or not to pamper it, even in illness etc, no nursing.

(7) Ajnātātā : Visiting only unknown houses and families on his begging round.

(8) Alobha : Not to be greedy or desirous of good things, or not to wish to have them more when obtained.

(9) Titikṣā : Patient suffering.

(10) Ārjava Straightforwardness.

(11) Śucitā : Purity in penance. (It is *not* the bodily purity that matters, but *mental* purity).

(12) Saṁyak-Dṛṣṭi : Righteousness ; Right Faith.

(13) Samādhi : Tranquility, peace of mind.

(14) Ācāra : Observance of the five-fold rules of conduct, i.e. the five great vows.

- (15) Vinayopeta Possessing humility, discipline
- (16) Dhṛtimati Possessing courage, fortitude
- (17) Samvega Keen desire or craving for Mokṣa
- (18) Pranidhi To have a balanced mind To remain calm and cool Com मायाशून्य न कार्यम्
- (19) Suvidhi To be meticulous in the practice of all the rules of monkhood
- (20) Samvara To guard one's self against the Asravas To put a stop to them
- (21) Ātmadoṣa-upasamhara Shrinking from, i.e. giving up all faults that are likely to cause harm to the soul
- (22) Sarva-kama-viraktata To be indifferent to all pleasures and enjoyments
- (23 & 24) Pratyakhyana Complete renunciation of karman, and all worldly activities Com मूलगुणविषय उत्तरगुणावषय च ।
- (25) Vyutsarga — Kayotsarga Abandoning all bodily care and sitting or standing in one particular posture (Asana), and to meditate on the self
- (26) Apramada To be very careful and watchful against any transgression or violation of the rules and vows etc
- (27) Lavalave Doing prescribed duties at the proper or stipulated time

(28) Dhyāna-saṁvara-yoga : To train or discipline one's thoughts towards saṁvara—craving for Mokṣa.

(29) Māraṇāntika - udaya: To suffer patiently all sufferings and calamities even if they are likely to bring about his death.

(30) Saṁga-pariṅhyā : Severing all contacts with former relatives, friends etc.

(31) Prāyascitta· Expiation; this is a corollary of Ālocanā Mere oral confession will not do. He must sincerely repent for the mistakes, and also undergo some expiation for them.

(32) Ārāḍhanā (maraṇānte) : To be keen on propitiating the vows at the time of or until death.

Exp. A man may lead a very pious life. But the last hour is very important. If he does not die a peaceful and pious death, then all his penance is wasted. So he must strive to remain a good and pious monk, *especially in his last moments*. Cp

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः श्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ (भग० 8.5)

नाणस्स सध्वस्स पगासणाण अन्नाणमोहस्स विवज्जणाए ।

रागस्स दासस्स य संखएणं एगन्तसोक्खं समुवेह मोक्खं ॥ २२ ॥

(उ० 32.2)

22. By the light of universal knowledge (omniscience), by the avoidance of ignorance and delusion, by totally destroying love and hatred, the soul attains Mokṣa, which is (nothing but) absolute bliss.

સે હુ ચક્કલ મણુસ્સાણં જે કંત્લાય ચ અંતણ ।
 અંતેણ ગુરો વહર્ષ ચક્કં અંતેણ લોટ્ટર્ષ ॥ ૨૩ ॥

(સુ° I.15.14)

23. He, truly is the eye (guide) of men, who dwells on the end of desire (i.e. who has no desires); a razor runs on its edge (i.e. the razor's end or edge only is useful), and a wheel rolls (only) on its end (i.e. the rim).

અંતાણિ ધીરા સેવંતિ તેણ અંતકરા હહ ॥ ૨૪ ॥

(સુ° I. 15.15)

24. The wise resort to the ends of things (or take only rough and coarse food,) and hence they are called ' Makers of End ' here (in this world).

Exp. ' અતકર '—Cp. the title અંતગદ્દસાઓ—The Eighth Aṅga of the Jain Canon. It contains the stories of men who attained liberation in that very birth.

અન — (૧) The real nature of things (વસ્તુસ્વરૂપ);
 (ii) Rough and coarse things.

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